

The CHRISTIAN CENTURY

Volume XXIX

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Number 7

**Incidents in the Life of
Andrew D. White**

Editorial

**Men and Religion in
Pittsburgh**

By John R. Ewers

Mannerisms of the Pew

By G. Campbell Morgan

Psyche and the Skyscraper

By O. Henry

CHICAGO

South Idaho

W. J. Dodge, who has charge of our churches at Jerome and Bliss, reports three additions by letter during the month of January.

Benjamin Smith, pastor at Payette, began a meeting with T. J. Golightly and the church at Caldwell, Feb. 4.

The M. E.'s and our people have united in the organization of a Christian Endeavor Society at Bliss. This was a splendid thing to do.

W. E. Rambo, formerly missionary to India and later under the direction of the American Christian Missionary Society at Farson, Wyoming, has taken up the work, at least temporarily, at Idaho Falls. After two Sundays Brother Rambo reports encouragingly, and believes it possible to do a great work in that important field. He will endeavor to work up two country points in conjunction with the work in town.

We are glad to have B. F. Clay located in Idaho again. Though he is developing his ranch across the river from Caldwell, he is preaching at Deer Flat, and will probably soon organize a congregation at Homedale. The townspeople have promised us lots where we are ready to build at Homedale. Joseph E. Bird, of Caldwell, is also looking up the matter of lots at Wilder.

The superintendent of missions spent Sunday, Jan. 28, with the church at Twin Falls. The very marked improvement in every department of the church was a pleasant surprise. They will remember for a long time the meeting held by C. L. Organ and wife. It was a great meeting, with more than 100 added to the membership of the church. There seem to be no bad after effects to this meeting. We shall be glad if Brother Organ comes to Idaho again. Twin Falls probably has one of the best organized Bible schools in the state. The new converts in their meeting pledged \$400 toward the current expenses of the church.

The Twin Falls church was apportioned \$75 for our state work. They thought this a little high, and had once decided that they ought not to be asked for more than \$50. They surprised themselves, however, when, after the superintendent had presented the claims of the work, the pledges and cash amounted to \$137. Though Brother B. F. Shoemaker and wife have not been with this church a year, they are beloved by the entire church for their lives and tireless energy in behalf of the Master's work.

We hope our men over the entire state are preparing to attend the Men and Religion campaign in Boise. Preparations are complete for the greatest religious gathering Idaho ever has had. To fail to appreciate this opportunity by being absent will mean not only a loss, but a keen disappointment when the campaign is over. The convention part of the campaign will begin Tuesday evening, Jan. 13, and continue until Thursday. The denominational luncheons will be held at 12 m. Thursday. The theme will be, "The Application of the Men and Religion Message to Each Church." Arrangements will be made to care for our own men. It is now definitely announced that Fred B. Smith, accompanied by the International Quartet, will be at the convention. He will speak at Pinney Theater Wednesday evening and at the First M. E. Church Thursday evening. If you expect to be at the luncheon on Thursday, or if you wish entertainment in the homes of our own people, be sure to send word to A. L. Chapman, 1214 Fort St.

D. B. TITUS, Rupert, Ida.,
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. EDITORS

The Call of the Christ

THERE has been no moment in the history of the Christian enterprise in which the call of Jesus to the men and women of the world has been more imperious and insistent than now. The success of the church and the progress of human society toward nobler ideals alike depend upon response to this summons of the Master.

But the call of the Christ to the world in our generation is very differently interpreted from the terms in which that call was couched in earlier generations. Formerly it was understood largely as a summons to the acceptance of a form of doctrine or compliance with certain rites, or membership in a particular organization. Today these features of the call are quite subordinate to other considerations which have emerged to attention with a more careful study of the character and program of Jesus.

There are still those who believe that Jesus requires of men assent to certain facts in his life, such as the virgin birth, the fulfillment of Old Testament prophecies in his ministry, the performance of miracles by him, and the chief incidents of his earthly career. These facts they regard as the basis of faith, and without their acceptance they are unwilling to admit others into their fellowship.

Others there are who put their emphasis upon certain doctrines which they derive from New Testament teachings, either of Jesus himself or of the apostles. Such doctrines as the inspiration of the Scriptures, the divinity of Christ, the atonement, the work of the Holy Spirit, the divine mission of the church, and the nature of the life eternal they consider essential to the evangelical faith.

Still others hold particular theses in regard to the ordinances and ritual of the church. These views may vary from extreme high church convictions to broad and tolerant opinions regarding the place of rites in Christianity. Yet they are the determining elements in the confession of faith of many Christians in this generation.

And again there are those who are convinced that a particular organization is the essential form in which Jesus desired his kingdom to express itself, and that outside that organization, whether the Roman, Greek, Anglican or some form of the Protestant church, it is difficult if not impossible to obtain acceptance with God.

All these are types of an obsolescent order of Christianity. They are survivals of an earlier and cruder conception of Jesus' purpose in the world. They have been effective in the development of Christian character in their special fields of doctrine, ritual, ordinance and organization. Perhaps it was well that the church should pass through such periods as laid emphasis upon these matters of lesser importance, but it is clear that

today they are losing their grip upon the conscience of the Christian world and are giving place to more vital elements of faith.

And at this very point the call of Christ becomes both commanding and illuminating. He summoned men to himself, not to a belief in the facts of his career, nor in doctrines taught either by him or his followers, nor in forms of worship however venerable, nor in ordinances however symbolic and useful, nor in organizations however inevitable and helpful they might have proved. These are all subordinate to the central purpose of Jesus' summons.

. . . .

He calls men to himself, to his point of view, to his attitude toward God and man, to his interpretation of life, in accordance with which he lived and became the representative Man of all the ages.

He calls men to himself, to his school of life, to the acceptance of his service, which is simple imitation of his character and his activities. He calls men to his humility, his sympathy, his friendship, his love. He calls them to his prayerfulness, to his serenity of spirit, to his fearlessness, to his divine indignation against wrong and his convincing championship of every righteousness cause.

One is not to suppose that the call of Christ excludes the acceptance of belief in the facts of Jesus' life or in the truths he taught. A knowledge of these things is essential to the approach which the answering spirit must make to his supreme command. Nor are forms of worship and ordinances of the church to be neglected merely because they have lost somewhat their earlier importance. Nor are Christian organizations useless merely because they have become so numerous and unfortunately so competitive. These all have their place in the enterprise of realizing adequately the purposes of Jesus in the world.

. . . .

But they are not the essential things. They are only means to the end of realizing Christian character in the lives of those who respond to the great call. In so far as doctrine, ritual, ordinance and organization minister to this end they are of value. In so far as they obtrude themselves between the listening soul and the summoning Lord they are valueless and impertinent.

And the fact that this generation is less patient than any earlier one in the presence of these lesser things, and is eager to come straight away into the presence of Christ himself, the supreme and satisfying interpreter of God, is proof of the fact that this age is increasingly Christian at heart, and wishes less than any in the past to spend its time over unessential things. The call of doctrines, ordinances, ritual and organization finds men listless and indifferent. The call of the Christ reaches conscience, heart and will, and rouses the best manhood of this age to attention, interest and action. It is the call of the Christ for which all the world is waiting.

Social Survey

BY ORVIS F. JORDAN.

Social Cure-Alls

In the field of medicine we are familiar with that kind of advertising doctor who used to announce a remedy which would cure a list of diseases long enough to consume a quarter of a column of type in telling about it. We have long since devised a name for this kind of doctoring which is expressive if not elegant. In the study of social diseases and their remedies, we are in danger of just this sort of quackery which would reduce all social disorders to one and then proceed to cure it. There is the kind of prohibitionist who would make us believe that the eradication of the saloon would carry in its train all the human benefits that one could well conceive. He calls the saloon the parent of all crime and disorder. Yet in those states in which the saloon has long been abolished, we still have social questions quite as urgent as in the saloon-ridden states like Illinois. We do believe that the annihilation of the saloon would be an important advance in social welfare, but it would not be the final step.

Then there has been the kind of socialist who has traced every human ill to poverty and has insisted that the inauguration of Utopia was to be accomplished through the nationalization of industries. He has thought that men drank because they were poor. They committed crimes because they were poor. The guarantee of a steady income with a minimum of work would place the individual beyond the reach of moral evil. We have not failed to note, however, that the Prince of Darkness is no respecter of persons. He has friends both among the rich and the poor. The tempting bait he holds before the eyes of his prospective victim is not always money. We fail to see how even a Socialist state would cope with licentiousness, laziness, drunkenness and other evils.

The latest candidate for the list of social cure-alls is woman's suffrage. Just as there is a careful statement of prohibition and socialism, so there is in this movement; but as with the others, so with this, there are not lacking those who would make woman's suffrage the fundamental question. They assume at the outset some superior human sympathy and moral integrity among women to that among men. They would have us believe that through the application of suffrage the saloon, the brothel and a thousand other abuses would be ended. We have seen but few saloons abolished in western states where the suffrage has been granted. Moral conditions in Denver are as bad as in Chicago. The labor laws with reference to women in the west are less progressive in some cases than those of Illinois.

It is by no such easy roads as these that we shall solve the complex of our social problems. The wise physician must ever make new diagnoses and apply new remedies, and doubtless to the end of the ages he will still have something to do. Let us leave Utopias to the dreamers and work out our salvation in the social order with all available remedies.

Roosevelt and Woman's Suffrage

The article in the *Outlook* by our ex-president on the suffrage question will doubtless make quite a stir in the suffrage camp. The ex-president takes the position that the suffrage movement will likely succeed but he is not much interested in it and it will not make much difference with things. This is doubtless the position of millions of thinking men and women throughout the country. No man of consequence cares to fight the suffrage movement. The opposition to it has been mostly from the women themselves. A man may have his opinion about it but instead of playing the role of "the tyrant man" he much prefers to accord to women anything in reason that they want.

This attitude is the flower of our modern chivalry. As long as the suffrage movement is a discussion of woman's rights, there is not much reply possible. If women claim the ballot, it is theirs. If they want to become structural iron workers and construct bridges, we should favor no adverse legislation that would prevent them from doing so. They would be within their rights. When, however, we cease talking about woman's rights and begin talking about woman's functions, we are on an entirely different subject. Men and women have been functionally different in every civilization. In spite of co-education and every other levelling modern-influence, women will be functionally different to the end of time.

If monogamy is not to be succeeded by herd life, if the mothering function is not to be superseded by the state nursery, if the hotel is not to supersede the home, women have a perpetual job, the tenderest, the most beautiful, the most important job that was ever given to human beings. Miss Ida M. Tarbell, who is one of the great representatives of that type of woman who has chosen the public life rather than the home, would not have women rush into the assumption of these public duties. We are not opposed to woman's suffrage. We do feel, however, that the subject is not socially half as important as some would have us believe. We could wish that the steam expended in this movement had been directed toward securing better living and working conditions for women. The wife of the mayor of Chicago, who is unfranchised, has done as much to fight vice as all the women of Colorado.

The Increase of Suicide

The Prudential Life Insurance Company is responsible for statistics showing a fifty per cent increase in suicide in fifty cities of the United States in ten years. Suicide has always been the mark of a decadent civilization. We have been accustomed in our kindness of heart to assign all suicides to insanity, but that theory does not find support in modern science. It is well known that suicide goes in waves, showing that newspaper accounts may produce an epidemic of that kind of death. Different races show different suicide records.

Of the countries of Europe, the people of Saxony have the highest percentage, and the Irish the lowest. The fund of good humor in the Irishman undoubtedly protects him. Of the different religions, Protestants are far more likely to commit suicide than Catholics. This would indicate that religious beliefs play a considerable role in deterring certain people from violent departure from this world. Throughout the world about three times as many men commit suicide as women. The motives have been studied as well as the method. The whole subject presents some interesting problems yet to be solved in the explanation of statistics.

Meanwhile, we have to face the problem of the prevention of suicide. We may approach the matter from the honor side and create an ethical sentiment throughout the community that suicide is not different from other kinds of murder. We may teach truthfully that suicide is a kind of cowardice that makes the man who adopts it as dishonored as he who runs away on the field of battle. These ethical sanctions, however, will not be nearly so powerful as the re-inforcement that comes from the great religious belief in immortality. It is a terrible thought to any man who holds this belief with any degree of reflection to think of being ushered into the presence of the Infinite in the midst of murderous thought. Immortality would teach us there is no suicide for the soul. No man settles the problem of life and destiny by transferring the scene of it from this world to the next.

Federal Commission on Industrial Relations

The leading social students of the country united last fall to present to the president and congress a petition with reference to the appointment of a commission to investigate labor conditions. This petition especially calls for investigation of the conditions under which the structural iron workers carry on their work. It suggests a study of the social cost of strikes. It would look toward some state machinery for the settlement of strikes.

It is to be regretted that such an important matter should have been delayed so long. The appointment of such a commission is one of the most important matters now before the country. Laboring men have come to a place where there is wide-spread suspicion of the integrity of the courts and the machinery of justice. Only by fair-minded study and just dealing with the subject can government machinery hope to hold the sympathy of the laboring classes. The McNamara case is only an incident in a struggle which involves millions of workers. If we are to convince the whole body of laboring men that the McNamara remedy is not the real remedy, then some such commission as this must be created and given time and money to bring in the facts.

—A training school for social workers has been organized at Indianapolis, with Harry Grannison Hill as its director. A bulletin announces that its first session of six weeks opens March 4. Associated with Mr. Hill as staff lecturers are some of the most authoritative leaders in social science and reform in Indiana.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Rome Has Her Own Troubles

A priest in France has produced a great sensation by publishing a book pleading for the marriage of priests. But there is no more likelihood today of the papacy's lending a friendly ear to the proposal than in centuries remote. Still, the problem is one that asserts itself periodically, and the unrest on the subject of a celibate priesthood shows that forces hostile to the institution are continually at work. In the following paragraph from the *Living Church*, the difficulty of finding suitable wives for priests in Catholic countries is pointed out:

No little sensation was caused a month or two ago in Roman Catholic circles here in France by the publication of a book pleading that priests should be allowed to marry. Its author was himself a priest. He was at once inhibited, his book condemned and forbidden to be read. It is, however, undeniable that there exists among certain classes of the people a feeling that a married priesthood is a good institution. The question is of course one of discipline and is beset with difficulties here in France and other Roman Catholic countries. One of these difficulties was strikingly put before me some time ago by a priest of the Old Catholic Church. In countries accustomed for centuries to a celibate priesthood the "material," so to say, for making fitting wives for the clergy does not exist, or exists but sparingly, he said. This is perfectly true. In England, in Russia, or other lands where priests marry, girls grow up and develop into womanhood with an inherited sense of the dignity of a priest's wife, an inherited comprehension of all such a position means and entails. Such women are ready for the vocation, ready and eager to renounce over-worldliness, ready to make strenuous efforts to become the serious, self-denying women a priest's wife must needs be, the help-meet for the man whose life is vowed to God's service. The girl who marries a priest is prepared to aid him in parish work, to take up her own special line in such work; she is prepared to rule her household with prudence and sobriety to bring up her children in the fear and love of God, to make her home a model Christian home, a home where the people to whom her husband ministers may see a living example of his preaching and his precepts. She is prepared to live sparingly, poorly, to be a hard-working wife and mother. This conception of what is required in the woman who marries a priest is so engrained in the minds of the population of the lands where a married priesthood exists, as to make an unworthy wife rare. Her very position shields her. But to be fit to occupy it she must have the inherited ideal of its dignity and the vocation.

The Princes of the Church

The papacy has never been at a loss to confound the historian with its paradoxes. While preaching the virtue of self-denial, binding her priests with vows of poverty, her princes have not been indifferent to the accumulation of wealth. While the begging friars were traveling in many lands on missions of benevolence, accepting only a pilgrim's hospitality, many of the authorities at Rome were enjoying the bounty of the rich, and wearing purple and fine linen.

It is said that the cost of creating a cardinal is somewhere between \$25,000 and \$30,000—remarkable indeed in view of the claims of Rome's love for the poor. And the Catholic church is a church of the poor. Her hospitals and charitable institutions are known and appreciated the world over. But there is something inconsistent in the creation of church princes when the Founder of the church lived and died a poor man. The only purple robe that he wore spoke humiliation; and the robe for which the soldiers cast lots stands out in the light of recent events in sharp contrast to the ecclesiastical millinery of which the dailies have made so much. And all the pomp and extravagance and the imitation of earthly potentates seem utterly foreign to the spirit of him who "had not where to lay his head."

When John Alexander Dowie was at the height of his power some of his officials remonstrated with him on what they deemed his extravagance, reminding him of the poverty of Jesus. That autocratic leader's reply was, "Well, what of it; it was his own fault!" Maybe, like him, Rome has a standard for the leaders and another for the followers. It is certain that there is a difference between them. The extravagance that has been publicly blazed abroad has drawn a few protests from some of the communicants of Rome; but it is likely that they are of socialistic tendencies, and therefore unworthy of notice! Thus, Romanism and many Protestant sects atifle all opposition by branding it with an unpopular label.

A Mission Society Departure

The meeting of the Episcopal General Board of Missions in Chicago during the week of February 11th, marks a departure that may be counted historic. Complaints of missionary societies that they are local to New York, and dominated by the East, go along with similar complaints in business and politics. Especially has the Episcopal bishop of Chicago been critical in his attitude toward the society in his own church, its alleged eastern domination, and its lack of interest in problems of the great cities of America. Largely because of his influence, and the influence of other leaders, including Bishop Gailor of Tennessee, Bishop Spaulding of Utah, and Bishop Edsall of Minnesota, the management of the society itself was wholly remade a year ago.

The Episcopal Board of Missions, doing both home and foreign work, handles a little more than \$1,000,000 a year. It has four principal meetings a year, with monthly meetings of committees. For ninety years, or since its organization, all of its meetings have been held in New York. Now one of the four principal meetings of the year is to be held in Chicago. Practically the full membership plans to attend, and most of the principal members are to speak at meetings of men, preach on Sundays, and pay visits to Episcopal institutions. The event is to be made a great one in all cities near Chicago.

Congregationalists, Baptists, Disciples and Lutherans take their chief meetings to various cities. The Episcopal Church does the same with its general convention. Some others have long done so with their missionary meetings. Now the Episcopal Church gives way to that demand. Insurgency in religious bodies is held to be the cause, and a greater nationalization of missions to be one of the probable results.

Two Fellowships Open

The Presbyterian Board of Home Missions announces two fellowships of \$1,000 each and expenses, the holders to go to Europe to study immigration at its cradle, and then to return to the United States to work at least three years for immigrants and their welfare at this end, under the direction of the board. One of the men selected will be sent to Poland and Russia for two years, and the other to Italy and the Balkans for a year and a half. There will not be competitive examinations, but consideration of the general fitness of all candidates. Such candidates need not be Presbyterian ministers, but must be men acceptable to Presbyterians, and to have had adequate training.

The plan is a part of a thorough policy adopted by this and other home mission boards, concerning immigration, country church, and similar lines of Christian effort. Two years ago three volunteers went to south eastern Europe at their own cost, studied races and languages and have since assisted in the conduct of Christian work for immigrants in America. Their experience leads to the placing of the training of immigrant workers upon this thorough policy. There are in Presbyterian seminaries about one hundred and fifty men of European parentage, some of them of immigrant arrival, and it is assumed that the fellowships will be secured from their number. Selection is not, however, restricted to them.

Y. M. C. A. and Money

Charles S. Ward, the Y. M. C. A. money raiser, who failed to get \$500,000 in twelve days for the London Association, has returned home and entered upon money raising campaigns in Western Pennsylvania cities. He is to continue this work until June, when he returns to England to enter upon campaigns in principal English cities. He will not change his whirlwind methods either here or there. He has raised, by those methods, \$15,000,000 in the past six years.

The reason for the technical failure of the London effort, Mr. Ward says, is the narrow conception of the London Association in the past, and its backwardness about meeting modern needs of young men. For example, he points out that the Y. M. C. A. in England has no educational department. He also points out that it limits its religious efforts, and is governed by a conservative policy that is at least fifty years behind the times.

Mr. Ward says his mission to England was by no means a failure. He succeeded in bringing broader gauged men into the London work; in getting resolutions passed to adopt more up-to-date methods; and in making a compact between American and British Associations by which he feels sure one will influence the other more than it has done. It was not the character of the people, nor the financial times, that caused the failure of the London \$500,000 effort, but the reputation of the Association itself. Mr. Ward says London is so big that \$5,000,000 will do no more there than the \$1,000,000 which he recently helped to secure in Philadelphia.

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Whence Came These Tares?

The origin of evil, that problem of universal and abiding interest, may seem to be the topic for discussion this week. There is one word of Scripture, however, that banishes this topic from a majority of our prayer meetings: "Let all things be done unto edifying." No man can solve the problem; very few can discuss it with profit. We have left to us, then, the fact that evil is in the world and that it creates a personal problem for every one of us. While it would be interesting to know how evil originated, it is vastly more important for us to know how we ought to act in a world where good and evil are mingled.

The church used to deal with the question of heredity in a thorough and courageous manner. It told men that they were born in sin and that they could not deliver themselves from sin. To-day the church does not speak the ancient word with the authority it once exercised. It has ceased to believe much that it once taught. It has yet to learn how to use effectively the modern form of its old doctrine. Physical heredity accounts for much of the evil of the world. The church therefore should be interested in eugenics. The right to be well born may not be written in the constitution of the United States, but it is embedded in every ethical code of enlightened men. The church must fight for the rights of the unborn.

The child that comes into the world well equipped physically is not thereby predetermined to a life of uprightness. How he will use his gifts depends upon the kind of world he sees and hears and feels. Social heredity becomes a factor, and not the least important, in his growth. In an atmosphere of impurity he does not learn what is clean and wholesome. From his cynical father and his busybody mother he learns that other persons are to be mistrusted and used as targets for ill-natured comment. From high-minded parents he is taught the love of truth and honor. The neighborhood gossip helps to dwarf the souls of the children that hear it. Conversation characterized by lofty sentiments and extensive knowledge awakens youth to its possibilities.

There is still room for emphasis on individual responsibility. While the wise men are debating the metes and bounds of this responsibility, the prophets of righteousness are helping the world forward by condemning us when we do wrong and by assuring us that we can do right. In the interest of truth it is necessary to show how our lives have been crippled by the sins of our parents and of our neighbors, but if we stop with the sins of others we have nothing more than an apology for being spiritual non-entities. The self-respecting man blames himself for some of his failures. The men who amount to anything in the moral realm hold themselves accountable for what they do. This is a fact at the command of all who are looking for spiritual guidance.

What shall we do with the evil man in the church and outside of it? Jesus told his disciples that it was not possible to separate the good from the bad until the final judgment was rendered. One

reason for this is that no one is absolutely good and no one is absolutely bad. At one moment the bad in a life may be prominent and at another the good is dominant. Who of us is wise enough and good enough to judge his brother? There are certain practical things we have to do and when these are done we have reached the limit of our duty in disposing of evil-doers. The state is compelled to lay its restraining hand upon some of its citizens. This it does, when its laws are just and its judges are upright, for the good of the lawless and for the protection of all. The church, too, has the right to discipline its members. It stands for a definite view of men in their relation one to another and to God. Some persons who have their names on its list of members may be guilty of conduct that renders of no effect the word of the church. It must then take such steps as will remove this hindrance to its progress. But there it stops if it remembers the spirit of its Master. Its anathemas and excommunications have too often been blasphemous in that the church has undertaken to pass the judgment that belongs to God alone. Yes, we must judge people, otherwise we could not live in the world as a part of its working force. We commit to this man an important secret because we believe in him. We commit nothing to another, for his actions do not commend him to us as a man to be trusted. But we give both a chance to be men, if we are Christians. We do not cast out the bad man from the influences he needs for his reformation. [Midweek Service, Feb. 21. Matt. 13:25-27; 2 Tim. 3:1-14.] S. J.

Incidents from the Life of Andrew D. White

In his autobiography, Andrew D. White relates some interesting features regarding his religious development. His parents were staunch Episcopalians, and his training was in the midst of devotional influences. The ministry of Dr. Gregory, "who by some mistake, had escaped out of the thirteenth century into the nineteenth," made a lasting impression upon him. Speaking of the services in which he took only a boy's part, Mr. White says:

At various times I have been present at most gorgeous services of the Anglican, Latin, Russian, and Oriental churches; have heard the pope, surrounded by his cardinals, sing mass at the high altar of St. Peter's; have seen the metropolitan archbishop of Moscow, surrounded by prelates of the Russian Empire, conduct the burial of a czar; have seen the highest Lutheran dignitaries solemnize the marriage of a German kaiser; have sat under the ministrations of sundry archbishops of Canterbury; have been present at high mass performed under the shadow of Mars Hill and the Parthenon; and though I am singularly susceptible to the influence of such pageants, especially if they are accompanied by noble music, no one of these has ever made so great an impression upon me as that simple Anglo-American service performed by a surpliced clergyman with a country choir and devout assemblage in this little village church.

Dr. Gregory was an uncompromising Episcopalian, and believed in the doctrine of exclusive salvation. In an earlier age he would have welcomed the privilege of going to the stake, but that being denied him he sent others to perdition along the easy path of "the uncovenanted mercies," if their experience on the rack of his logic did not lead them to repentance. This is the kind of preaching well known to us all—flawless in logic, supported by numerous passages of Scripture, which men hear in silence and reflect upon with rebellion because they cannot believe that God would condemn millions of mankind for the reason that they did not unite with a particular church, or that they erred in questions of philology. Mankind still holds to God in spite of the ignorance of the many, and the terrific logic of the few. Their vaguest notions of God as Father are clearer than the contrary demonstrations of theology that have not even the fleck of a shadow in them. When any system of theology gets to be rigid, the faith of its adherents begins to weaken. Logic may reckon with texts and meet with no dissent, but the case is different when logic begins to reckon with life and love. So Andrew D. White learned in his early days, from a sermon on the subject, "The Church not a Sect," based on the text used from time immemorial by every champion of exclusive salvation: "As for this sect, we know that it is everywhere spoken against." The sermon was preached by "the gentle, fearless, narrow, uncompromising" disciple of Pusey, Newman, and Keble.

We have all done the same thing, I presume, in the callow days of our ministry when, on some occasion that brought our neighbors of different creeds together to hear us, we improved an opportunity to expose their errors as well as our own ignorance of the minor moralities. But the obligation was forgotten, if, indeed, it was ever recognized, in the delight of the plaudits which were showered upon us by brethren whose zeal in the cause was as warm as our own, for the signal

ability displayed in expounding the plea, and their assurance that, henceforth, wilful perversity could be the only reason for the postponement of its triumph in the community. While those of our household continued patting us on the back for several weeks thereafter because of our uncompromising stand, the visitors, as might be expected, indulged themselves in thoughts of violence which were a foe alike to their conversion and to their devotion. Improving such occasions in the interest of our zeal is only a painless way of cutting off the ears of those whom we desire to reach, but for effectiveness the use of the knife cannot surpass it. In vain is the net spread in the sight of any bird—a second time. Such was the following incident as related by Dr. White:

Another sermon showed Dr. Gregory's uncompromising spirit and took yet stronger hold upon me; it was given on an occasion when Presbyterians, Methodists, and Baptists were drawn in large numbers to his church; but disdaining all efforts to propitiate them, he took as his subject "The Sin of Korah," who set himself up against the regularly ordained priesthood, and was, with all his adherents, fearfully punished. The conclusion was easily drawn by all the "dis-senters" present.

On another occasion of the same sort when his church was filled with people from other congregations, he took as his subject the story of Naaman the Syrian, his text being, "Are not Abana and Pharpar, rivers of Damascus, better than all the rivers of Israel? May I not wash in them and be clean?" The good rector's answer was, in effect, "No, you may not." The Almighty designated the river Jordan as the means for securing health and safety; and so in these times he has designated for a similar purpose the Church—which is the Protestant Episcopal church; outside of that—as the one appointed by Him—you have no hope.

But the youthful love of the future ambassador saved him from the conclusions of a cruel creed. He saw in the saintly life of his grandmother, a member of the Congregational church, what any observing man is sure to see at some period of his life, that the fruits of the Spirit do not grow more abundantly on trees of any particular name; they are common to all. To the harsh Calvinism of her creed she seemed to pay no attention, and if hard pressed by him, used to say, "Well, sonny, there is, of course, some merciful way out of it all." And through the centuries the saintly life with its simple fireside theology has proved more than a match for the astute and legal theology of the divinity school.

In the latter pages of this voluminous autobiography, Dr. White treats his readers to the following observations on religion and one's duty to Christianity in our own day of sifting and uncertainty. He says:

It will, in my opinion, be a sad day for this or for any people when there shall have come in them an atrophy of the religious nature; when they shall have suppressed the need of communication, no matter how vague, with a supreme power in the universe; when the ties which bind men of similar modes of thought in the various religious organizations shall be dissolved; when men, instead of meeting their fellow-men in assemblages for public worship which give them a sense of brotherhood, shall lounge at home or in clubs; when men and women, instead of bringing themselves at stated periods into an atmosphere of prayer, praise, and aspiration, to hear the discussion of higher spiritual themes, to be stirred by appeals to their nobler nature in behalf of faith, hope, and charity, and to be moved by a closer realization of the fatherhood of God and the brotherhood of man, shall stay at home and give their thoughts to the Sunday papers or to the conduct of their business or to the languid search of some refuge from boredom.

Christianity, though far short of what it ought to be and will be, is today purer and better, in all its branches, than it has ever before been; and the same may be said of Judaism. Any man born into either of these forms of religion should, it seems to me, before breaking away from it, try as long as possible to promote its better evolution; aiding to increase breadth of view, toleration, indifference to unessentials, co-operation with good men and true of every faith. Melancthon, St. Francis Xavier, Grotius, Thomasius, George Fox, Fenelon, the Wesleys, Moses Mendelssohn, Schleiermacher, Dr. Arnold, Channing, Phillips Brooks, and their like, may well be our exemplars, despite all their limitations and imperfections.

When the "greenback" heresy was at its height in 1878 Conkling and Garfield were chosen to expose it at Ithaca. The speeches of both men were masterly "and left in that region hardly a shred of the greenback theory." While driving to Dr. White's house at the close of his speech Garfield asked his host, "How did you like my speech?" Dr. White answered: "Garfield, I have known you too long and think too highly of you to flatter you; but I will simply say what I would say under oath: it was the best speech I ever heard." After the death of President Garfield, Mr. White said:

So closed a career which, in spite of some defects, was beautiful and noble. Great hopes had been formed regarding his Presidency, and yet, on looking back over his life, I have a strong feeling that his assassination was a service rendered to his reputation. I know from those who had full information that during his campaign for the Presidency he had been forced to make concessions and pledges which would have brought great trouble upon him had he lived

through his official term. Gifted and good as he was, advantage had been taken of his kindly qualities, and he would have had to pay the penalty.

It costs me a pang to confess my opinion that the administration of Mr. Arthur, a man infinitely his inferior in nearly all the qualities which men most justly admire, was far better than the administration which Mr. Garfield would have been allowed to give the country.

Our interest in President Garfield's career will be my justification for digressing from my purpose to show the progress of Mr. White's religious development—a subject to me of great interest.

E. B. B.

"Both Erroneous and Mischievous"

Editors Christian Century: I write my earnest protest against being named in your recent list of so-called endorsers of "the essential position" stated in your "six affirmations." To so classify me, and certain others who knew not that their names were in your enumeration until I told them, was a fundamental misrepresentation, however innocently committed.

I regard your position in the premises as both erroneous and mischievous. Your "affirmations" along with their fictitious bolstering may cause serious stumbling on the part of the weak. I pray that your mistake may be overruled for edification. Had I believed as you believe concerning the position of the Disciples of Christ—judging your views by your late editorials on the subject—I should never have identified myself with them as a distinct people nor have wrought for their plea.

My intense love for and sympathy with the pious unimmersed, my conception and adoration of Christ, "My Lord and my God," and my understanding of His will—all these—unite in repudiating your position, under consideration, as divisive of the churches and disloyal to our Lord. Yours in love mingled with grief,

Lexington, Ky.

I. J. SPENCER.

The foregoing communication lays upon The Christian Century a plain duty to apologize to Mr. Spencer. His name was appealed to without his knowledge in endorsement of six affirmations in which we undertook to state the position commonly held by Disciples with reference to the members of other churches. He now informs us that in doing so we committed a "fundamental misrepresentation." This we earnestly regret and assure Mr. Spencer that our intention was as innocent as he says the offense was grave.

We cited Mr. Spencer's name with those of some fifty others in the assurance that we were able to interpret the sentiments and aims of the Disciples, and because the Lexington pastor has stood for many years in our mind as a truly representative exponent of the Disciples' ideals. As pastor, writer and counsellor, he has made for himself a place not only as a reflector of the opinions of his brethren but as a maker of their opinions.

Our faith that in the important matters to which our six theses referred we would meet with his prompt endorsement was complete and sincere. In candor we must confess that upon reading his letter our disillusionment was so great as to almost swallow up our sense of having done him an injustice. Unlike certain other brethren whose names have appeared in our columns in recent weeks in disapproval of our use of their names, Mr. Spencer makes it plain that he has read the specific statements we made and repudiates them. His protest is not aimed at The Christian Century's views in general, nor does he lug into his disclaimer the question of receiving unimmersed Christians into Disciples' churches (a question that was not included in the six affirmations at all). He plainly says that to classify him in our recent list of endorsers of the essential position stated in our six affirmations was a "fundamental misrepresentation." He further characterizes our "position in the premises" as "both erroneous and mischievous."

This disclaimer of Mr. Spencer's starts a train of reflection in our mind. The Christian Century is not more competent to interpret the ideals of the Disciples than is our correspondent. We do not have access to any facts either through history or personal acquaintance that are denied him. But what we set down as among the basic and indisputable convictions of the Disciple mind he calls "both erroneous and mischievous." We do not now recall ever reading or hearing any one of our six affirmations disputed before, and we had come to assume that they belonged to that class of convictions which are not positively affirmed simply because no one thinks of calling them in question.

But now they are not only called in question but characterized as "mischievous," and that by a leader held in honor by his brethren and presumably as competent as any man to interpret the Disciples' ideals. Let us look at the theses which Mr. Spencer repudiates and the association of his name with which was a "fundamental misrepresentation."

1. The Christian Century affirmed that the Disciples believe that Presbyterian, Methodist and Congregational churches are churches of Christ.

Mr. Spencer denies that they are churches of Christ and declares that our affirmation that they are is "both erroneous and mischievous."

Is Mr. Spencer right or is The Christian Century right?

2. The Christian Century affirmed that the members of these churches are members of the Church of Christ.

Mr. Spencer denies that they are members of the Church of Christ and declares that our affirmation is "both erroneous and mischievous."

Is Mr. Spencer right or is The Christian Century right?

3. The Christian Century affirmed that the Disciples know of no other way of admission into the Church of Christ except by being baptized into it.

Mr. Spencer's denial of our six affirmations would naturally mean that he knows of some other way of admission into the Church of Christ. We cannot gain our full consent to this inference, however, because this particular affirmation has been the explicit thesis of the Disciples' teaching from the beginning. Baptism as one of the terms of pardon has been plainly preached as the final act before forgiveness and the initiatory act into the church. This has been made so plain by our teachers that we hesitate to believe that Mr. Spencer means to call it "erroneous and mischievous."

4. The Christian Century affirmed that the Disciples believe that baptism as administered by these churches—irregular, defective and objectionable as they regard the manner of its administration to be—does actually induct men into the Church of Christ, and is therefore valid.

This affirmation Mr. Spencer denies. He conceives baptism as administered in the Presbyterian church, for example, as without meaning, and regards those who have been submitted to it as deluded in supposing that they were inducted into the Church of Christ.

Is Mr. Spencer right or is The Christian Century right?

5. The Christian Century affirmed that Disciples do not believe that baptism is a physical act.

Mr. Spencer's protest against our affirmations implies thus that the Disciples believe that baptism is a physical act, and that our statement to the contrary is "both erroneous and mischievous." There is some apparent justification for his denial here. The translation of the Greek word for "baptize" by the English word "immerse" upon which Disciples have insisted makes of baptism a specific physical act. But side by side with this false translation there has grown up in our best minds a spiritual conception of this ordinance until today our most representative book on the subject calls baptism a spiritual act, a "mental and physical act" with "the mental part as the very heart of it." Mr. Spencer's denial of our theses includes this as "both erroneous and mischievous."

Is Mr. Spencer right or is The Christian Century right?

6. The Christian Century affirmed that Disciples believe that immersion only should be practiced in the administration of baptism as a living testimonial to Christ and a means to Christian unity.

It would be pressing the logic of Mr. Spencer's protest to the breaking point to assume that he meant to deny either this or affirmation number 3. We cannot assume that either of them is meant to be included in his protest.

This leaves four of our six affirmations that Mr. Spencer repudiates. One of them refers to the character of the baptismal act and three of them refer to the membership in the Church of Christ of Presbyterians and the rest. Mr. Spencer has sent his protest for publication. His denials of our hearty acknowledgment of the Christian status of their churches, and of their membership, and of the validity of their induction into the body of Christ will be read by them with amazement. There is no pastor in our ranks who could be assumed to speak with more authority as to what Disciples of Christ believe. His words will carry far, and they will be remembered long by those to whom we will be constantly making our plea for Christian unity. Can we hope that they will hear our plea when we take a position that excludes them from the Church of Christ?

[After the above was in type the Christian Evangelist of Feb. 8 came to hand bearing a remarkable article by Mr. Spencer dealing seriatim with our six affirmations and specifically rejecting them all, including numbers 3 and 6.]

Editorial Table Talk

Wants a Stronger Word Used

A reader takes exception to our editorial comment on "insane evangelism" and says the word should be "immoral," not "insane." He gives a specific instance to illustrate his meaning. In a church in which a revival was in progress the evangelistic machinery was set going in the Sunday-school. "The classes were adjourned early and the evangelist made a chemical experiment, drawing lessons therefrom. Afterwards he extended the invitation, which continued for twenty minutes up to the time of my departure from the room, and at that time there seemed no apparent intention of stopping. After every verse of the hymn the evangelist exhorted at length, and kept up a continuous exhortation during the singing, walking from one side of the platform to the other with his arms out-stretched and his eyes intently fixed on the children. After the proceedings had continued for several minutes and responses were very meagre, the evangelist in a vexed voice called out: 'Why do you men and women stand there like tomb-stones when souls are being lost?' Following this, a number of men went out into the congregation, numbering perhaps one hundred ten, and button-holed the youngsters. Some boys at the age of eight or nine years were solicited by at least a half dozen men, the evangelist himself taking his turn when the others failed. Grasping each boy by the hand and looking him intently in the eye with an almost overpowering manner, he asked, 'Are you a Christian?' I am told that twenty-two children responded to the invitation, and a woman told me that she did not believe that many of them could have been more than seven or eight years old, though I could not myself vouch for this." Our correspondent found much to praise in this same evangelist's manner of conducting the services in the church, but believes this procedure in the Sunday-school was harmful. There can be no question of this. The principles of Christianity and the sacred laws of the human soul were violated by this evangelist. The church was led farther away from a true religious pedagogy, while discriminating and sensitive men and women were alienated from the church. We accept the criticism of our correspondent that the word "immoral" rightly belongs here, for in this particular case there is good reason to believe that the evangelist knows better.

Twenty-six New Sermons

Our good neighbor, Jenkin Lloyd Jones, Head Resident of Lincoln Centre, is also pastor of All Souls Church. In making his annual report to his congregation Mr. Jones sets down very casually this modest item: "Twenty-six new sermons." That seems to be a variation from the usual order of pastoral report. We do not recall having seen such an item in any of the hundreds of reports we have read. It is candid certainly, refreshingly so, and significant, too. Mr. Jones does not credit himself with 104 sermons just because he preached that many times, but he thinks his congregation should know how many *new* sermons he has prepared.

And that is only fair, when one thinks of it. The minister's intellectual work is hidden. The number of sermons preached does not indicate the degree of his intellectual activity, but the number of sermons prepared. His congregation knows the character of his sermons, because they hear them and can judge for themselves, but when he tells his people how many of these sermons were brand new during the year they have at least one line on the way he spends his time. Intellectual activity, the minister's study life, is a pretty intangible thing to put into an annual report. But the number of new sermons, together with reports of other actually productive intellectual work, gives his people an insight which in fairness and confidence they have a right to.

Twenty-six new sermons—that is one every two weeks. And Mr. Jones' mind is ripe and rich and facile. If one were guessing, one would have said a larger number. But they were Jenkin Lloyd Jones' sermons! That makes the difference. Research went into them. New facts were brought to light. Social conditions were studied. Books were read. And then the sermons were actually prepared—written out, words weighed and paragraphs proportioned—so that when people heard them they carried authority. Be careful, therefore, brother preacher! Before you go complacently

to your "barrel" for three sermons out of four, make sure that the fourth receives as much of your life blood as Jenkin Lloyd Jones puts into his, and then—why then you'll have a "barrel" that nobody will object to your dipping into as often as you like.

Laymen's Missionary Movement Plans

The Laymen's Missionary Movement, with its general staff and twenty salaried secretaries, issues its policy and program for 1912 and 1913 as follows: To keep world-wide missions in the minds of laymen; to co-operate with denominational movements to organize every church for missions; and to increase information concerning missions, and contributions from laymen to them. It announces again its supreme function to be leadership, and this leadership it will seek to apply both to the movements within various religious bodies and to the organized and official missionary societies.

As methods it proposes five metropolitan centres, and suggests New York, Boston, Chicago, Richmond and Toronto as such centres. At great conventions to be held at these centres it would secure as speakers men whose missionary message will command attention. Such men it thinks to include President Taft, former President Roosevelt, Justice Hughes of the Supreme Court, former Vice-President Fairbanks, Governor Woodrow Wilson, Ambassador Bryce, and Premier Borden of Canada.

As means to get larger sums of money from laymen actually into the treasuries of the missionary societies it urges those societies to draw up financial estimates covering five years in advance. It would seek individual gifts, after the manner of the Y. M. C. A. and others, and would push the every member canvass in local churches.

A New War for Peace

The peace propagandists have taken alarm at the delay of the United States in ratifying the treaties of arbitration between the United States, Great Britain and France. They have heard of some impatience obtaining in France, and they have also heard, it is said, of some untoward but powerful influence in the Senate which blocks every effort to set a day for final consideration of the treaties. They admit that the flood of letters and telegrams to senators has about ceased, and they fear senators may think public interest in President Taft's peace project to have waned.

To show senators that it has not waned there have just gone to five thousand foremost Christian ministers of the country, and to secretaries of about one thousand Christian organizations, expressions on the part of the peace people, indicating this alarm, and urging that agitation be started up again and kept up until the treaties are actually confirmed. Ministers from some centers have responded that they considered the treaties as good as passed, but that they will at once renew the fight and keep it renewed. Early spring conventions, now nearly due, will also act, they say, if the treaties be not ratified.

Men and Religion Congress

The Conservation Congress, winding up the series of conventions of the Men and Religion Movement, is to be held in New York instead of in Washington. The dates, April 19th to 24th, remain the same. Reason for the change was the belief that larger good would follow, both to a larger city and to the country. Practically the same program as had already been made out for Washington will be carried through in New York. President Taft will head the list of speakers, and the congress itself will terminate a three months' institute which has already started in New York. A feature of the congress will be a parade, big enough it is expected to impress even New York.

Conventions just held, or to begin at once, include Baltimore, Indianapolis, Pittsburgh, Newark, Birmingham, Toledo, Charleston and Washington. These are in the main division, with members of the general teams as speakers. Williamsport and some other cities of its size are drafting into service their own experts and, copying the general plan, are having conventions the equal of any in relative size and interest. In all of the cities success has attended the meetings and in many of them expectations have been far surpassed, especially in the permanent effect. Social service continues to lead in public interest at the conventions.

—A curious exhortation is that of a Disciple newspaper which prints for the heading of an editorial: "Preach First Principles!" and in the body of the article declares that the Disciples "are differentiated from all other great religious bodies by what is famil-

iarly known among them as "first principles." That is an astounding utterance. Are the Disciples differentiated from others in preaching faith? In preaching repentance? In preaching confession of faith? In preaching baptism? Probably in the last item they bear a distinctive testimony, but certainly that is not sufficient ground for claiming that they are distinctive in preaching "first principles." Still, we are a good natured people and willing to overlook the first crude efforts of an editorial staff to find a line of policy that will be both orthodox and profitable.

—Just in what degree presidents and teachers of Disciple colleges have sacrificed for the cause of education will never be measured. No class of workers in our enterprise have rendered such unrewarded service as is credited to them. An illustration of the spirit that characterizes them all is afforded by the gift of his own home, worth \$9,000, to the endowment fund of Drake University by President Hill M. Bell. Iowa business men and women and friends of Drake University the country over who are being asked for a half million dollars may be sure that the men and women of the faculty are leading all others in the self-sacrifice that is entering into the building of this great school.

—We are moved to remark that the program for the Disciples' Congress, appearing on another page, promises to make the Kansas City gathering historic.

Which is the More Serious Heresy?

Several good men have been protesting vigorously against the use of their names in connection with The Christian Century's recent affirmations concerning the Disciples' attitude toward other Christian people. Their protests are, in our judgment, wholly unwarranted. But there is something instructive in the fact, nevertheless. All the heresies of the Disciples may be divided into two classes: the progressive and the retrogressive. Toward the progressive we are fearful and hesitating; toward the reactionary we are indifferent—except in conversation and in private correspondence where our protests are as loud as the shouting of the devoted on the other side is violent.

For the leaders of one of these movements we speak with sorrow in our tones; for the others we use the language of fear. But when we dissent from the forward-going theology we speak out in magnificent fearlessness; when we dissent from the theology of the fallen idol, we hesitate, lest we should add fuel to the flames. And these fallen idols can never be set up in any of our temples again; but if they cannot, no praise for the failure will be due the men who in the one case viewed with alarm and maintained a frozen silence, and in the other when they thought the progressive theology was moving too fast, spoke loud enough to shake the timbers of the temple.

If a movement like ours ever reverts to obsolete types, the inglorious ending will soon appear. And that efforts are exerted to revert will not be denied by any one familiar with our recent history. It is better to follow the advancing gleam, even though the goal be uncertain, than to go back to the certainty of the graveyard, every step substantial, and the retreat secure.

On the same day that we read these protests against a frank acknowledgment that members of other churches are Christians like ourselves, we were reading in the Outline of Christian Theology, the notable work by the recently deceased scholar, William Newton Clarke. The concluding paragraph of this great book gives one a taste of the spirit and style of this great thinker who has done much to lead the Christian mind forward into the richer fields to which the Master himself ever beckons. Dr. Clarke says:

It is always the light of the present day that shines in through our windows; past suns have set, and the suns of the future have yet to rise. But all days are the Lord's, and we are as sure that God is with us in our work as that he was with our fathers, or that he will enlighten those who shall come after us. Indeed, his Spirit has often refreshed our hearts there while we talked together of him and gazed upon his glory in the face of Jesus Christ, and our quiet room has been to us the house of God. We do not find all questions that were present to our fathers pressing upon their children, nor do we feel ourselves required to settle all the questions that we see rising to engage the thoughts of future students. We are willing that our successors should leave our perplexities and their solutions, and answer their own questions in the clearer light of coming time.

There are many blunders in the path of progress, but the race moves on in spite of them; there may be few or none in the progress of retreat, but the world prefers the forward path beset with danger to the backward track without an obstruction. Every soul of us must do his best to interpret the great ideals and to solve the perplexing problems in the light of our day. E. B. B.

The Mannerisms of the Pew

What a Widely Traveled Preacher Sees From the Pulpit

BY G. CAMPBELL MORGAN.

We have heard very much of the mannerisms of the pulpit. It is a very favorite theme of discussion among those who usually occupy the pews. We are all familiar with the fact that the pulpit has its mannerisms, and we plead guilty to them; but I would suggest that the pew also has its mannerisms. It hears of them less often than the pulpit does, and I have waited a good while before daring to speak in public of the mannerisms of the pew. It is now about thirty-five years since, as a lad, I first peeped at the pew from the platform. It is twenty-six years since I left the teacher's desk to spend my life largely in pulpits and on platforms; and during that period of twenty-six years I have traveled by train and by ship 381,116 miles, and have looked at the pew 12,107 times—that is, an average of 465 times a year. I have also looked at the pew over and over again when I have not myself been addressing audiences, and have been able to see the effect produced on the pew by other preachers. I have therefore some knowledge of my subject, and some right to speak on the mannerisms of the pew.

I speak first of typical congregations, confining myself in each case to those with which I have some close acquaintance.

American Audiences.

If I were asked to state quite briefly how a congregation impresses me in the Northern states of North America, I should say by two things—restlessness and disinclination to think. I believe that this is a reaction from the terrible rush of the busy days that have preceded the occasion—a reaction from intense and insistent thinking. No man will ever be successful in preaching to an audience in North America who does not remember this fact, and does not set himself to compel his congregation back again to the habit of the week from which they imagine they have escaped. Preaching in the Northern states must be characterized by rapid movement and clear thinking—rapid movement which arrests the attention and compels men to listen, and then that clear thinking which brings back into play the normal conditions of the week which they are trying to escape.

Southern Languor.

In the South there is something quite different. Congregations there always seem to me to be composed of people "lulled by the languor of the land of the locust." They impress you with the feeling that no bolt that was ever forged could have surprised them, and nothing you say can wake them up. Yet again, no man has preached often in the Southern states without discovering that beneath that apparent languor there is passion and there is power. The preacher who would preach in the Southern states must lure his congregation after him, leading them along the line that he would have them go until presently they will rise, shake themselves, march with him, and conquer anything. I prophesy that in another fifty years, we shall see the men of the Southern states of the United States of America marching to the most marvelous victories in every single department of human life.

British Audiences.

What of an English audience? One can dismiss it in a very few words—attention; they listen: attention without prejudice; they are prepared to hear you; and underlying their unprejudiced attention there is

a great passion for justice. No man can long play tricks with an English audience. And side by side with this passion for justice, there is a consequent intolerance of humbug. An English audience is very slow to move, but absolutely sure when it moves.

The Scotch.

And what of the Scotch? In speaking to Scotch people, I have become conscious that I am addressing a mentality impregnated with Biblical theology, people who, by their very birth and upbringing, seem, almost unconsciously, to have breathed the air of the fundamental doctrines of religion. And the preacher who addresses himself to a Scotch audience, has always to take that into account. The Scotch audience is cautious and courageous, while there is always in a great Scotch audience a ground swell of emotion. I have never yet addressed an audience in Scotland, but I have discovered their humor and their pathos.

In Wales one is always conscious of an outlook cultivated by Biblical poetry. They have had their great theologians, but the Welsh, as a nation, are not theologians; they are poets. A Welsh audience comes to listen to you and waits for unveiling, for interpretation. It waits for you with imagination and with magnificent intrepidity. The only speaker that a Welsh audience will not tolerate is one who is tepid.

City Audiences.

I pass from these national distinctions to municipal characteristics. I will take half a dozen towns in which I have spoken, and will begin in the north with Glasgow. I do not think that a Glasgow audience is typically Scotch, but the things that impress one when standing in front of a Glasgow audience are these: it is reverent, teachable, wanting to be taught, and exceedingly responsive.

What of Bradford? To me it has been a great revelation, one of the surprises of my life. A Bradford audience is as hard as the granite of its buildings, delicate as the wool in which it works, logical as the weaving that results from its manipulations of its wool, yielding to those who seek her. A Bradford audience requires time, quietness, and persuasiveness, and when found, is one of the most responsive I know in Great Britain.

Manchester I will describe in four words—strenuous, sympathetic, sociable, straight. And what of Birmingham? I always feel that is worldly wise, self-centered, and cocksure; but the man who wins, holds it to the crack of doom. Bristol is full of faith and full of kindness, even to the suffering of fools, and consequently also to the making of great ministers. And what more can be said of a London audience, than that it is English to the backbone?

Communal Groups.

Then I think of communal groups of congregations, and first of all of an agricultural congregation. Is there anything more charming to the preacher than to face a really great company of men and women who live their life on the soil under God's sky? But one has to be very careful in dealing with them. A preacher must let their specialties alone. But it is equally necessary that he should treat his own subjects in their way. They live in a world of rhythmic regularity, and we need to bring out before them whole spaces of truth, whole areas of vision, leav-

ing some part hidden, feeling quite sure that when they have done our work, they will walk at eventide and find the flowers that we were unable to show them.

In great manufacturing congregations, the habit of life is one of close attention; of rhythmic regularity. Once again, ministers must be urged to leave their specialties alone while dealing with his own in their way.

Varsity Audiences.

Then there is the audience of "varsity" students—men and women who are students of things as they are, sceptical with a scepticism that is always open-minded. The first thing that impresses me is that they are absolutely intolerant of the academic. No preacher fails so disastrously as the man who preaches to a university congregation and imagines that he must preach in the language of the university. Truth and experience are what the university audience will respond to.

Then there is the leisured class. They are tired and wistful, and demanding inspiration. I know of no audience over which my soul yearns with greater intensity.

Individuals.

I turn now to typical individuals I have seen in my congregations. In my own case a congregation is never a "mass." I have never yet addressed a "mass meeting." A congregation to me is always a company of individuals, and in my early days, before one evidence of declining years was upon me—that of the dimming of my sight—it was almost impossible for any personal friend of mine to hide himself away anywhere in the building without my discovering him. An audience is always a company of individuals, and as no two persons are alike, so also are no two hearers. Therein is the charm of public speaking; and I confess that there is nothing in this wide world so full of joy to me as to have an audience in front of me. I would rather preach than eat. When a man has once come to realize that he is talking, not before, but to individuals, multiplied into congregations, he will readily see how close the relationship becomes between pulpit and pew.

I will deal with types of individual hearers under two genera—co-operative and challenging.

Critics.

I look over my congregation and I find my first co-operative hearer—the critic—the person who comes and sits in front of you when you begin to speak, and from the first word you say his attitude is that of interrogation, asking for proofs, quite prepared to receive them, but declining to be humbugged. This is the kind of hearer that always proves a helper. His attitude is one of co-operation with the preacher, compelling him to carefulness, both in preparation and in delivery, demanding from him a statement which is fair and honest and conclusive.

There is another type, I am afraid a very common one.

Formal Hearers.

The person who has not really come to hear, who is merely conventional, quite indifferent sometimes, a person who sits in the front bored to death, who takes his watch out to see what the time is while you are preaching. That person challenges the pulpit and platform, and so helps the preacher. He challenges the alertness of the preacher and his resources.

I take another challenger—the pietistic—

who always comes in when the preacher is in the pulpit, and he has the chance of seeing him come. He comes with a show of devotion; he lifts his eyes to heaven at times in the singing, and then looks round to see who saw him do it. He is a challenger to the preacher. He challenges us to anger, which is a most healthy thing.

Expectant Hearers.

There is another man, however, who is always in his place when I come into the pulpit. I have got to know where he sits. He is the expectant hearer, the man who gives the preacher some spiritual salutation, some psychic recognition that is in itself an inspiration. His mind is stretched out to take. He does not dream he is going to be disappointed, and he never is, no matter who preaches. That man co-operates with the preacher by his faith in him. The man who is expecting that I can help him, is the man that I am more or less able to help.

Perplexed Hearers.

I see another person—the perplexed and inquiring—as a rule, restless and responsive. Such souls are co-operative with the preacher, compelling patience, demanding that he take time, and destroying passion for mere dignity in the interest of saying it again that that soul may receive the truth.

The Sorrowful Hearer.

No man ever faces a congregation of any size without seeing him present. The tired, mentally and spiritually, who have escaped for a little from their suffering and ask for rest. Wistful, drifting in and sitting down, hoping no one will notice them. These men and women co-operate with preachers by compelling them to ever-renewed fellowship with Christ, lest they grow hard and callous.

There is the man, too, who sits down in the corner of the pew and doses, waking up now and again with a start. That man is very useful to the preacher. He demands

that you keep awake in order to keep him awake.

Prepared Hearers.

The last type, I thank God, who is always to be found in our congregations, is the prepared. I remember a talk my mother had with me when I was a young man. "Always remember," she said, "that when you go to worship, you ought not to go merely to get a blessing, but to take one with you." The prepared man is the man who knows that his attitude will help to make or spoil the whole service.

We preachers owe very much to the pew; more than we often confess; more, perhaps, than we know. At any rate, after thirty-five years of preaching, I am convinced that far more depends upon the attitude of the pew than I have often imagined; and I am more and more impressed by the power which the pew is in itself and by its influence upon the preacher.

Dickens and America

Strong Sympathies and Frank Criticism for this Country

BY EDGAR WHITE

February 7 was the 100th anniversary of Charles Dickens' birthday. It is an occasion of significance to the people of Missouri this year, because of the recent visit of the great author's son, Alfred Tennyson Dickens, to this state, and his sudden death a few weeks later.

When Dickens died, he left one unfinished book, "The Mystery of Edwin Drood." In this work, on the last page of it, is a peculiar style of writing which has been followed somewhat by some authors of today:

"Comes Mr. Tope with his large keys and yawningly unlocks and sets open. Come Mrs. Tope and attendant sweeping sprites. Come, in due time, organist and bellows-boy peeping down from the red curtains in the loft, fearlessly flapping dust from books up at that remote elevation, and whisking it from stops and pedals."

Dickensque to the very last! When those words were written with a quill, the death angel stood right at the threshold. Yet the natural humor of the man flowed on without a flaw to the very end.

Tried to Make a Lawyer.

They tried to make a lawyer out of Dickens, but he had a greater future in mind. At twenty-one he began reporting parliamentary debates for the Morning Chronicle. That was in 1833. Sir Isaac Pitman, who was a year younger than Dickens, was master of a British school in 1831, and had invented a system of shorthand writing. This system was generally employed in the British Isles later on, though at that time but few were able to use it at verbatim speed. Consequently a reporter who could "take down a speech" or report a case in court, was a man above price. It is said that Dickens studied the system so assiduously that he became competent to do it, and that he was the most valued reporter on the Morning Chronicle's staff because of his accomplishment.

After some years, Isaac Pitman's relative, Ben Pitman, introduced "books" on consonant outlines, which made verbatim reporting comparatively easy. This method became known as the American Pitmanic system, and it is the standard in use in this country today.

In the days of Dickens' reportorial activity, the stage-coach was still the main vehicle of travel. He would be sent out many miles from London to report the speech of some noted peer, and then rushed for the night

stage, which would be held for him, and on the way back to the metropolis, sitting in a corner of the big coach, would work away by the flickering oil light, getting out his report of the speech for the morrow's paper. When he would reach the office, he would have a big handful of copy to start the printers, and then patiently finish the tedious task with quill or pencil in time for the morning issue.

Want a Speaker's Speech.

It was, and is yet, regarded a matter of the utmost importance by the London newspapers to print a speaker's remarks verbatim. Often the speech, with hardly any introductory except the head, is run. The editors wanted to know what the man said. They didn't care for a lot of fine writing about the occasion.

From newspaper reporting Dickens drifted into literature as the sparks fly up. His first work in book form was called "Tales and Sketches by Boz." The latter was his nom de plume. The tales and sketches were stories he had written for the Morning Chronicle, collated and published in book form. In both England and America, "The Tales" were well received. "Pickwick Papers" came next, and these stamped Dickens as a master of his art.

Said Sharp Things About America.

In "Martin Chuzzlewit," published in 1844, Dickens said some things about America which have long since been forgiven. He described an unsightly and unhealthy place on the banks of the Mississippi which he ironically termed, "Eden."

"Martin Chuzzlewit" invested every cent he had—\$150—in Eden property, under representations that it was a city of splendor and magnificence, and that it would continue to grow and thrive. He felt proud to be a landed proprietor in such a wonderful country, according to the story.

Martin's "disillusion" came when he journeyed over to America to take possession of his lordly estate and to get rich quick. According to the book, he found nothing but swamps and wilderness, and came near dying of fever. The place was referred to as being the nearest station to lingering death, entirely unfit for human habitation.

Many writers have declared that "Eden" was actually "Marion City," a town north of Hannibal, established by Col. William Muldrow. Many columns have been printed about the destruction of Colonel Muldrow's

dream city during a great flood that came down the river in the fore part of the last century.

If Mr. Dickens really had Marion City in mind when he drew such a dismal picture of the old and wretched place, he would see things vastly different today. The bottom land along the river has been made secure by a strong system of dikes and earthwork. A railroad runs through the heart of the lowlands, without danger. Within a quarter of a mile of the site of the wrecked city, a new town is springing up. It has a depot, store, church, and many dwellings. On the higher points are handsome, well built homes. All the fields are in cultivation. The land is wonderfully fertile, and if Martin Chuzzlewit had held on, his heirs would be beyond the reach of want for all time.

We Can Claim Him.

America, as well as England, can rightly claim Charles Dickens for her own. True, he said some caustic things about us, but nothing worse than he had about the mother country. If he made fun of our ways and manners, he dealt with greater harshness toward the ridiculous methods of British judicial procedure. We will always believe that Dickens had a tender spot in his heart for this great country. He knew that he was writing for Americans as well as for the British public. He knew that the people here accepted his teachings as readily as they did in the land of his nativity, and that our understanding of his work was equal to that of his own people.

Dickens' own words, in the preface to "American Notes," are the best explanation of his feelings toward this country.

"Prejudiced, I am not, and never have been, otherwise than in favor of the United States. I have many friends in America. I feel a grateful interest in the country. I hope and believe it will successfully work out a problem of the highest importance to the whole human race."

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest without concern; it is not my affair.—Fenelon.

It is the abnegation of self which has brought out all that is noble, all that is good, all that is useful, nearly all that is ornamental in the world.—Whyte Melville.

Psyche and the Skyscraper

By O. Henry

If you are a philosopher you can do this thing: you can go to the top of a high building, look down upon your fellow-men 300 feet below, and despise them as insects. Like the irresponsible black waterbugs on summer ponds, they crawl and circle and hustle about idiotically without aim or purpose. They do not even move with the admirable intelligence of ants, for ants always know when they are going home. The ant is of a lowly station, but he will often reach home and get his slippers on while you are left at your elevated station.

Man, then, to the housetopped philosopher, appears to be but a creeping, contemptible beetle. Brokers, poets, millionaires, boot-blacks, beauties, hod-carriers and politicians become little black specks dodging bigger black specks in streets no wider than your thumb.

From this high view the city itself becomes degraded to an unintelligible mass of distorted buildings and impossible perspectives; the revered ocean is a duck pond; the earth itself a lost golf ball. All the minutiae of life are gone. The philosopher gazes into the infinite heavens above him, and allows his soul to expand to the influence of his new view. He feels that he is the heir to Eternity and the child of Time. Space, too, should be his by the right of his immortal heritage, and he thrills at the thought that some day his kind shall traverse those mysterious aerial roads between planet and planet. The tiny world beneath his feet upon which this towering structure of steel rests as a speck of dust upon a Himalayan mountain—it is but one of a countless number of such whirling atoms. What are the ambitions, the achievements, the paltry conquests and loves of those restless black insects below compared with the serene and awful immensity of the universe that lies above and around their insignificant city?

It is guaranteed that the philosopher will have these thoughts. They have been expressly compiled from the philosophies of the world and set down with the proper interrogation point at the end of them to represent the invariable musings of deep thinkers on high places. And when the philosopher takes the elevator down his mind is broader, his heart is at peace, and his conception of the cosmogony of creation is as wide as the buckle of Orion's summer belt.

But if your name happened to be Daisy, and you worked in an Eighth Avenue candy store and lived in a little cold hall bedroom, five feet by eight, and earned \$6 per week, and ate ten-cent lunches and were nineteen years old, and got up at 6:30 and worked till 9, and never had studied philosophy, maybe things wouldn't look that way to you from the top of a skyscraper.

Two sighed for the hand of Daisy, the unphilosophical. One was Joe, who kept the smallest store in New York. It was about the size of a tool-box of the D. P. W., and stuck like a sparrow's nest against a corner of a downtown skyscraper. Its stock consisted of fruit, candies, newspapers, song books, cigarettes, and lemonade in season. When stern winter shook his congealed locks and Joe had to move himself and the fruit stand inside, there was exactly room in the store for the proprietor, his wares, a stove the size of a vinegar cruet, and one customer.

Joe was not of the nation that keeps us forever in a furore with fugues and fruit. He was a capable American youth who was

laying by money, and wanted Daisy to help him spend it. Three times he had asked her.

"I got money saved up, Daisy," was his love song; "and you know how bad I want you. That store of mine ain't very big, but—"

"Oh, ain't it?" would be the antiphony of the unphilosophical one. "Why, I heard Wanamaker's was trying to get you to sublet part of your floor space to them for next year."

Daisy passed Joe's corner every morning and evening.

"Hello, Two-by-Four!" was her usual greeting. "Seems to me your store looks emptier. You must have sold a package of chewing gum."

"Ain't much room in here, sure," Joe would answer, with his slow grin, "except for you, Daise. Me and the store are waitin' for you whenever you'll take us. Don't you think you might before long?"

"Store!"—a fine scorn was expressed by Daisy's uptilted nose—"sardine box! Wait-in' for me, you say? You'd have to throw out about a hundred pounds of candy before I could get inside if it, Joe."

"I wouldn't mind an even swap like that," said Joe, complimentary.

Daisy's existence was limited in every way. She had to walk sideways between the counter and the shelves in the candy store. In her own hall bedroom coziness had been carried close to cohesiveness. The walls were so near to one another that the paper on them made a perfect Babel of noise. She could light the gas with one hand and close the door with the other without taking her eyes off the reflection of her brown pompadour in the mirror. She had Joe's picture in a gilt frame on the dresser, and sometimes—but her next thought would always be of Joe's funny little store tacked like a soap box to the corner of that great building, and away would go her sentiment in a breeze of laughter.

Daisy's other suitor followed Joe by several months. He came to board in the house where she lived. His name was Dabster, and he was a philosopher. Though young, attainments stood out upon him like continental labels on a Passaic (N.J.) suitcase. Knowledge he had kidnapped from cyclopedias and handbooks of useful information; but as for wisdom, when she passed he was left sniffing in the road without so much as the number of her motor car. He could and would tell you the proportion of water and muscle-making properties of peas and veal, the shortest verse in the Bible, the number of pounds of shingle nails required to fasten 256 shingles laid four inches to the weather, the population of Kankakee, Ill., the theories of Spinoza, the name of Mr. H. McKay Twombly's second hall footman, the length of the Hoosac Tunnel, the best time to set a hen, the salary of the railway post-office messenger between Driftwood and Red Bank Furnace, Pa., and the number of bones in the foreleg of a cat.

This weight of learning was no handicap to Dabster. His statistics were the sprigs of parsley with which he garnished the feast of a small talk that he would set before you if he conceived that to be your taste. And again he used them as breast-works in foraging at the boarding-house. Firing at you a volley of figures concerning the weight of a lineal foot of bar-iron 5x2½ inches, and the average annual rainfall at Fort Snelling, Minn., he would transfix with

his fork the best piece of chicken on the dish while you were trying to rally sufficiently to ask him weakly why does a hen cross the road.

Thus, brightly armed, and further equipped with a measure of good looks, of a hair-oily, shopping-district-at-three-in-the-afternoon kind, it seems that Joe, of the Lilliputian emporium, had a rival worthy of his steel. But Joe carried no steel. There wouldn't have been room in his store to draw it if he had.

One Saturday afternoon, about four o'clock, Daisy and Mr. Dabster stopped before Joe's booth. Dabster wore a silk hat, and—well, Daisy was a woman, and that hat had no chance to get back in its box until Joe had seen it. A stick of pineapple chewing gum was the ostensible object of the call. Joe supplied it through the open side of his store. He did not pale or falter at sight of the hat.

"Mr. Dabster's going to take me on top of the building to observe the view," said Daisy, after she had introduced her admirers. "I never was on a skyscraper. I guess it must be awfully nice and funny up there."

"H'm!" said Joe.

"The panorama," said Mr. Dabster, "exposed to the gaze from the top of a lofty building is not only sublime, but instructive. Miss Daisy has a decided pleasure in store for her."

"It's windy up there, too, as well as here," said Joe. "Are you dressed warm enough, Daise?"

"Sure thing! I'm all lined," said Daisy, smiling slyly at his clouded brow. "You look just like a mummy in a case, Joe. Ain't you just put in an invoice of a pint of peanuts or another apple? Your store looks awful overstocked."

Daisy giggled at her favorite joke; and Joe had to smile with her.

"Your quarters are somewhat limited, Mr. —er—er," remarked Dabster, "in comparison with the size of this building. I understand the area of its side to be about 340 by 100 feet. That would make you occupy a proportionate space as if half of Beloochistan were placed upon a territory as large as the United States east of the Rocky Mountains, with the Province of Ontario and Belgium added."

"Is that so, sport?" said Joe, genially. "You are Weisenheimer on figures, all right. How many square pounds of baled hay do you think a jackass could eat if he stopped brayin' long enough to keep still a minute and five-eighths?"

A few minutes later Daisy and Mr. Dabster stepped from an elevator to the top floor of the skyscraper. Then up a short, steep stairway and out upon the roof. Dabster led her to the parapet so she could look down at the black dots moving in the street below.

"What are they?" she asked, trembling. She had never before been on a height like this before.

And then Dabster must needs play the philosopher on the tower, and conduct her soul forth to meet the immensity of space.

"Bipeds," he said, solemnly. "See what they become even at the small elevation of 340 feet—mere crawling insects going to and fro at random."

"Oh, they ain't anything of the kind," exclaimed Daisy, suddenly—"they're folks! I saw an automobile. Oh, are we that high up?"

"Walk over this way," said Dabster.

He showed her the great city lying like an orderly array of toys far below, starred here and there, early as it was, by the first beacon lights of the winter afternoon. And then the bay and sea to the south and east vanishing mysteriously into the sky.

"I don't like it," declared Daisy, with troubled blue eyes. "Say we go down."

But the philosopher was not to be denied his opportunity. He would let her behold the grandeur of his mind, the half-nelson he had on the infinite, and the memory he had of statistics. And then she would nevermore be content to buy chewing gum at the smallest store in New York. And so he began to prate of the smallness of human affairs, and how that even so slight a removal from earth made man and his work look like the tenth part of a dollar thrice computed. And that one should consider the sidereal system and the maxims of Epictetus and be comforted.

"You don't carry me with you," said Daisy. "Say I think it's awful to be up so high that folks look like fleas. One of them we saw might have been Joe. Why, we might as well be in New Jersey! Say, I'm afraid up here!"

The philosopher smiled fatuously.

"The earth," said he, "is itself only as a grain of wheat in space. Look up there."

Daisy gazed upward apprehensively. The short day was spent and the stars were coming out above.

"Yonder star," said Dabster, "is Venus, the evening star. She is 66,000,000 miles from the sun."

"Fudge!" said Daisy, with a brief dash of spirit, "where do you think I came from—Brooklyn? Susie Price, in our store—her brother sent her a ticket to go to San Francisco—that's only three thousand miles."

The philosopher smiled indulgently.

"Our world," he said, "is 91,000,000 miles from the sun. There are eighteen stars of the first magnitude that are 211,000 times further from us than the sun is. If one of them should be extinguished it would be three years before we would see its light go out. There are six thousand stars of the sixth magnitude. It takes thirty-six years for the light of one of them to reach the earth. With an eighteen-foot telescope we can see 43,000,000 stars including those of the thirteenth magnitude, whose light takes 2,700 years to reach us. Each of these stars—"

"You're lyin'," cried Daisy, angrily. "You're tryin' to scare me. And you have; I want to go down!"

She stamped her foot.

"Arcturus—" began the philosopher, soothingly, but he was interrupted by a demonstration out of the vastness of the nature that he was endeavoring to portray with his memory instead of his heart. For to the heart-exponent of nature the stars were set in the firmament expressly to give soft light to lovers wandering happily beneath them; and if you stand tiptoe some September night with your sweetheart on your arm you can almost touch them with your hand. Three years for their light to reach us, indeed!

Out of the west leaped a meteor, lighting the roof of the skyscraper almost to mid-day. Its fiery parabola was limned against the sky toward the east. It hissed as it went, and Daisy screamed.

"Take me down," she cried vehemently, "you—you mental arithmetic!"

Dabster got her to the elevator, and inside of it. She was wild-eyed, and she shuddered when the express made its debilitating drop.

Outside the revolving door of the skyscraper the philosopher lost her. She vanished; and he stood, bewildered, without figures or statistics to aid him.

Joe had a lull in trade, and by squirming among his stock succeeded in getting one cold foot against the attenuated stove.

The door was burst open, and Daisy, laughing, crying, scattering fruit and can-

dies, tumbled into his arms.

"Oh, Joe, I've been up on the skyscraper, Ain't it cozy and warm and homelike in here! I'm ready for you, Joe, whenever you want me."

ELDER JONES' QUESTION BOX

Down at the Dusky Avenue Church, the good old pastor, Mose Jones, believes in modern methods and ways when they are consistent with Christian life. That is why he introduced the question box.

At first it didn't go very well, but it's doing better since a white man stuffed it one day to see what Uncle Mose would say to some of the questions. The result was more light than is sometimes given when the stereotyped questions are answered on Quality Street. We quote only a few.

Question—"Where did Cain get his wife?" Anxious Inquirer.

Answer—"Yessah, you is a anxious inquirer; ob course, you is, but you nee'n be so troubled 'bout ole Miss Cain. She haint a candidatin' foh a secondary man. She's daid; she done died morn' forty years ago. 'Whah'd Cain get her?' He marred her shore up in Nodd County, east of Eden. Dat's where Adam got his wife too, case he was an Noddin when she was made to order. But say, you all let sich questions 'lone. You tink the Lawd tole all he knowd in dis book. What foh he writes dis book? Dis aint jist foh a geenyology ob the Cain famly."

Question—"How can the church reach the masses, and how can the masses reach the church?"

"Heern de white folks 'scussin dat question. Dy said lots of words and never did get em togeder. W'ots wanted is a lot oi gettin' togeder, and on the Lawd's side. I see a good mind to tell you how not to reach de masses; I knows a heap more about dat dan how to reach em. Ye can't reach em for no good wid a cake walk or a hick'ry limb. Ye can't reach em for no good by gwine in de ways deys a trabbelin'. If youse willin' to go half way to Hell wid em, neentu spec dem to turn roun' and march to Heaben wid you. Old Deacon Brose Swift tried dat. He went to the Debil wid de masses; said when he stahted he was gwine to bring em back to de church wid him. But dey didn't come, an Swift didn't come, an de last time he was seen dis side of de grabe yahd, he was still trabbelin' de down hill paf on a lighten' 'spress train. Don' none of ye follow him.

"How can the masses reach the churches?" is anudder question. Dey reach it easy 'nuff if dey want to; if dey want to reach it to trabel to Heaben wid it, dey just come in and repent ob der sins, go to Heaben by de good ole way. If dey want to reach it to use hit jist 'foh 'lection, dey don't have to be tole. Dey crook der little finger and say, 'Bruvver Soneso, come, an too many of you tote dere debelishness for em fur a passel of Satan's nickels. I see done warned you dat hits just as wuss to go to de bad for money as to go for nuffin', and a heap more temptin'."

Question—"How may we be sure our prayers are going to be answered?" Mourner.

Answer—"You caint be sure till you're sartin'. You keep right on a mounin' and a sinnin' and a onbelievin' and fust thing you know you wont know no mo' dan you knowed fo' you did'nt know nuffin. How your little gal know your gwine to gib her someting she ax you foh? Tell me dat. She mounin' and a mounin' and crin' out 'mammy, gib me someting,' you say, 'What my leetle gal want?' and she say, 'I want a lookin' glass an a hammer.' What you do? You gib

her a shingle. Aint dat gal's prayer answered better an if you done gib her what's she crin' foh? Or she's mounin' and cryin' and sayin': 'Mammy, I want someting,' and you say, 'What you want, honey?' and she say, 'I want someting to eat.' You say, 'Here's fine breakfas' foh my leetle gal, bilin' in de coffee pot, sizzlin' in de fryin' pan and warmin' in de oben.' Caint dat little gal know her prayer's being answered as fas' as mammy can do de cookin'? 'Supposin' you say, 'honey, run git mammy some chips,' and she don't go. Who's stoppin' de breakfas' blessin' den? Mourner, you better quit a mounin' and go to believin' and a trustin', and a helpin de Lawd a leetle, stidder a doubtin' an a mounin'."

Question—"What is the sin that can never be forgiven?"—Old Sinner.

Answer—"What you all want to know fur? You want to keep a sinnin' an' a sinnin' till you git plum to de aidge ob de sin dat haint got no come back to it? It dat's de way de Ole Sinner's feelin', he wont need to ax any questions 'bout dat last sin. He'll fin' it a heap 'fore he tinks he's gwine to. De shorest way to git anywhar is to keep a trabbelin' in de way ob de place youse seekin'. Mout as well, say 'Mister Preacher, which am de shorest way to Hell?' You jist keep on down Dis'bedience Street and follow Transgressor Abenue, same way youse pintin' and you'll git dar too soon, but if Ole Sinner want to git away from dat sin dat's a difference. You turn right tudder side, front and staht up Prayer Street fo' de Kingdom. You wont reach dat bad sin by Repentance Road and Trust-de-Lawd Boolevahd. No, sah, if youse huntin' foh Heaben, turn right round and take up your cros and quit your pizen ways."

Question—"How can we know which church is the right one to join?"

Answer—"De road to Heaben is the way to go. Hits a narrow way and straight as a telegraft wire. Dey haint much difference which church you jine, Baptist' is on dat road. Meffdis' trabbelin' de same way. Christian, Presbygational and Benighted Brevern', all agoin' de same way. Taint different roads at al, hits different spectacles dey's a wearin'. If you happen to git on dem great magnifyin' glasses, youse a Meffdis' and can't help it. If you git de water color glasses, youse a Baptist' or may be a Christian Church member. If youse got green or blue or brown or gold color, you belong to some uder Persuasion, but jist befoh you git to de gate ob Heaben, you 'frow away your spectacles, and say, 'Bress de Lawd, wese all brevern.' I knowed it all de time.' Jine the church whar you can do de most to help de Lawd's work on, an don't be standin' out dar on Beelzebub Abenue, as a seeker for light in de dark. You'll git light enough if you come whar de Sun ob Righteousness am a shinin'. Taint in no 'clipse, hits you dat's made your own 'clipse by turnin' your back to de light, shuttin' your eyes an swearin' hits, midnight."

If a farmer must plow and keep on plowing, and a miner must dig and keep on digging, and a musician must play and keep on playing, and a scholar must study and keep on studying, why should not a man of prayer keep on praying, even though he does not immediately secure the free blessing which he seeks?—C. E. Jefferson.

The Book World

Dr. Ames' New Book

BY FRANK E. BOREN.

Phillips Brooks said: "No religion that does not think is strong," and "Value no feeling which is not the child of truth and the father of duty." Professor Munsterberg says: "Thinking that is too faint-hearted to act, and acting that is ashamed to think, are a miserable pair who cannot live together through a real life."

The religion of Dr. Edward Scribner Ames, as revealed in his delightful and stimulating little book, "The Divinity of Christ," is not ashamed to think. Nor has it any use for either thought or feeling that is not an incentive to act. The will is central. "Belief is conviction which controls action."

Every sentence reveals the thinker; and, withal, there is such a heart-to-heartness in it, that one is almost transported in imagination to the Hyde Park church, where, sitting in holy fellowship with more than "two or three and Christ," he listens face to face to the simple words of this faithful interpreter of the Master.

My first sermon, in my first pastorate, as a student preacher, was from the words, "He that hath seen me hath seen the Father." My subject was, "Christ the Revealer of God." One division of my sermon was devoted to the question, Is God as good as Christ? Christ first meant something real to me when I saw that he furnished the terms by which I could interpret God. Of course, then, I approve the author when he says that "the reasonable and satisfying thing is to believe, and to act upon in the belief, that God is as good and gracious as Jesus Christ;" and that "the significant thing finally is not so much whether Christ is divine, as whether God is Christlike!"

The author lays needed emphasis upon the practical, the empirical, the ethical, the real. He is not concerned with a metaphysical Christ; but with a Christ who has value for our daily lives. "Christ presents a problem not for the intellect alone but primarily for the will." "What man really thinks about Christ is therefore to be judged by his daily life, its tone and ideals, its degree of generous, whole-hearted devotion to the things which are true and pure and lovely and of good report."

The author has a healthy social consciousness also pervading the book. The supreme empirical test is, not only whether "other lives like Christ's are possible;" but whether "the social order is capable of incarnating his spirit."

The old method was to start with certain presuppositions about God, and interpret Christ by these speculations. God must have a certain nature; if Jesus is God's Son, he must have a like nature. But the author rightly, and with delightful freshness of expression, insists that it is God and not Christ that is the unknown factor. "In the Christian system, Christ and human experience are the given factors and God is the X."

The divinity of Christ is shown by the fact that he is a normal product of the universe, and not an exception. Unusual, unique, he may be, but not abnormal. The same spiritual forces that account for him are at our disposal. They await our test. "It is in this way that Jesus Christ is recognized as the Son of God, not by accident, nor by the contravention of law, but by the unfolding within him of a spirit sublime enough to be the revelation of the spiritual nature of the world." By making the same venture for holiness that Christ made we may prove in our own experience that "the

heart of the world beats true to the heart of Christ, and God—the inmost Soul of all—is like the soul of Christ."

Dr. Ames disclaims being a Unitarian because it is "too negative, too much of a protest and therefore too individualistic and too critical." It partakes equally with Trinitarianism in holding to the old "dualism between the natural and the supernatural." It shares with Trinitarianism the fallacy of interpreting Christ through God. Dr. Ames is therefore "neither a Unitarian nor a Trinitarian, but simply a Christian."

One is tempted to multiply quotations from this exceedingly quotable book. The chapter on the "Friendship of Jesus" is especially good. The kind of authority that Jesus exercises is beautifully conceived. "Friendship excludes the very idea of authority based upon power or magic or secrets." "The authority of Jesus is the authority of a discoverer."

The psychologist crops out all through the book, but notably in the chapter on "Two or Three and Christ." It is a good introduction to Professor James; to Fairburn's "Place of Christ in Modern Theology;" to Sabatier's "Religions of Authority and the Region of the Spirit." It would be hard to find a clearer, fresher, more thought-provoking, heart-satisfying statement of the modern view of Christ.

The author is bold in his statements; but he never shocks us by his boldness; for it is just then that he is most convincing and satisfying. He impresses the reader as a deeply religious man, who is not ashamed to think about his religion. He leaves us with a larger outlook and a richer faith. His book warms the heart, quickens the life, satisfies and stimulates the intellect.

Vacaville, Calif.

BY PETER AINSLIE.

In the volume of six sermons, under the title "The Divinity of Christ," by Dr. Edward Scribner Ames, I am impressed with his sincerity in striving to find a way "to create faith in the soul of the modern man," in the evidences of Christianity's creation of "a better moral order, a juster social system," and I freely confess my sympathy with his passion to that end and by that evidence. The thought and energy of our times are passing out of that crusty period of creeds and dogmas, written and unwritten, to a larger help for and sympathy with all mankind, for "what a man really thinks about Christ is therefore to be judged by his daily life, its tone and ideals, its degrees of generous, whole-hearted devotion to the things that are true and pure and lovely and of good report."

But it is too frequently true that "more concern is shown regarding the theological correctness of a man's ideas about Christ than about the actual influence of Christ in a man's life." This is wrong and Dr. Ames is seeking the more correct standard. And to all this I must likewise confess my hearty agreement, for I am often wearied at the claims of correct orthodoxy, while correct living is quite forgotten. However, in Dr. Ames' effort to get away from the old order of things, he has given some new phrases to thought regarding Christ, which are not always clear and consequently he makes himself liable to be misunderstood, which is one of the prices that men must pay if they touch the travail of the age as it passes out of one order into another. At times he approaches the Unitarian position and, being conscious of this, one of his chapters is, "Why I am not a Unitarian," in

which he frankly argues against the Unitarian position and affirms in the language of some of the pioneers of the Disciples of Christ, "I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian."

However, Dr. Ames falls into an error, common to sociologists, and that is in his attempt to establish the sociological claims of Christ, he indirectly attacks the theological position of Christ as if the two were antagonistic. Whereas, they are two different points of the same personality. There is enough in the psychological and sociological view points—and from this position this book is written—to fill volumes of the richest thought without an attempt to undermine the principles of any other view point. The supernatural birth, the atoning death and the glorious resurrection belong to theology, but to see the whole Christ, one must include the theological, psychological and sociological view points. Christ is God and He is precious from any view point, but He becomes highest to us as we view Him from all view points—the Christ of the pardoned sinner and the Christ of the resurrection, as well as the Christ "the chief figure in the forefront of our crusades against disease, bad tenements, heartless corporations, child labor and the rest." It is true that theology has dwarfed Christ and laid upon Him a cross heavier than that which He bore to Calvary, but now sociology must see that it does not repeat the sin of the theology.

The blood of Lincoln was good and to us he was one of the best among mankind, but his blood cannot be named by the blood of Christ, neither does the fact that the heathen believed that the gods took the women of the human race for wives disprove the supernatural birth of Christ. Because all heathen people have had some kind of a broken faith in God and immortality, does that prove, therefore that there is neither God nor immortality? Is it not rather evidence to the fact?

My chief criticism, however, is the discredit that Dr. Ames gives to the utterances of the Apostle Paul, and this is not a criticism alone against Dr. Ames, for it belongs to both the radical and conservative schools of Bible study. As for instance, on the coming of our Lord, to which reference is made. Because many will not accept Paul's statements on that subject is more a matter of unfaith in the believer than error in the utterances of the apostle. It is commonly explained by both radicals and conservatives that Paul did not clearly understand the second advent, but thought that Christ was coming in his life time. I am not arguing for the second advent, neither am I emphasizing either the premillennial or post-millennial positions, but simply naming the second advent of our Lord as an instance in which both radical and conservative schools discredit the scriptures. If it be so that Paul did not understand this subject, and it may be so, then we have little evidence that he clearly understood anything else upon which he wrote, for he appears to have written more upon that subject than upon any other. Whatever may be our views of the Bible, it is injurious to individual faith to discredit any part of those utterances that the consensus of critics affirm are the words of Christ and His apostle, whatever may be our opinions regarding the subjects treated. The deity of Christ—not the doctrine, but the fact—is the power of the world's uplift.

Baltimore, Md.

Our Readers' Opinions

A Letter from Z. T. Sweeney

Dear Bro. Morrison: The Century for January 18 has been forwarded, reaching me here a few days ago. Before pressing the main issue between us, I will pay attention to some of the accusations you bring against my article.

(1) You accuse me of evading the point of Bro. Hughes' article and even of not comprehending it. That is an old dodge, but it has been worked overtime. In future there will be no hiding behind the phrase, "you don't understand."

I did understand him, and I hit the "bull's-eye" in describing it. The article means exactly what I said it did, or it doesn't mean a thing under heaven. If Bro. Hughes thinks I have misrepresented him, let him take the matter up with me when I have located you and I will convince him.

(2) You accuse me of contradicting myself by saying in one place, "Baptism contains the self consecration of the candidate and his initiation," etc., and in another place that "Baptism is a physical act." I said both of those things and repeat them now. There is not the shadow of a contradiction. In the first statement I was speaking of the *design or purpose of baptism*; in the second I was speaking of the *act of baptism*. You seem, in all your writings, to utterly fail to comprehend that the act of baptism is one thing, and its purpose is another. You can't write half a dozen lines on the act of baptism without discussing its design; and you can't write three sentences on the purpose of baptism without lugging in its action. I think it is this mixing up of things that should be kept distinct that makes your writings read so much like Mrs. Eddy's.

(3) You accuse me of saying, "Baptism transforms the will from rebellion to subjection." I never said that. What I did say was, "Baptism transforms the will from an outward visible state of rebellion, to one of outward visible subjection." When you eliminated the words "*outward visible state of*" you robbed my statement of its meaning. That is not fair, Bro. Morrison. You have no right to edit my side of this discussion. If you have to go to the wall, go like a brave man. Don't "hit below the belt."

(4) You accuse me of saying, because the act of baptism is performed upon the candidate, "therefore the candidate's part in it is purely physical." Now I did not say that, nor anything that can be construed into it. I stated exactly the reverse. I distinctly said baptism is "not a mere physical act." "Tote fair," Bro. Morrison.

(5) You accuse me of puerility and boyish thinking because I say, "Only a physical act can be performed upon one by another." You then proceed to give three illustrations, every one of which sustains my position and contradicts yours. Illustration first: "We do bestow love upon another." But it is utterly impossible to do so without some visible act. You may cherish a psychic love for another, but you can't bestow it psychically. How long would your wife be satisfied with a psychic love? Illustration second: "We do give ideas to another." We never do so psychically. There must be such visible action as speaking, writing, mailing, etc., before we can give another an idea. Illustration third: "We do endow another with authority." But we don't and can't without it is by a physical act. If I had gone to Turkey (as you suggest) with only a psychic authority from Pres. Harrison, I never would have seen the inside of the Sublime Porte. But when he bestowed authority it was through a physical act, bearing his signature and the great seal of the

U. S. government. In fact, you overthrow all your illustrations. When you say, "they involve tokens of love, signs of ideas, and symbols of authority." Precisely! "Tokens," "signs," "symbols" are the physical acts which represent the psychic ideas of love, ideas and authority, but they are necessary in order to the bestowal. We are then back to my original statement confirmed by your own illustrations. If you can't make a better showing of mature and manly thinking, I guess I'll stick to my puerility and boyish thought.

Now for the real issue: The first accusation I made against you was assuming that baptism is a psychic act. You deny making that statement. You can't deny making the assumption and the argument. You have said that baptism is not a physical act, that neither immersion nor affusion is baptism. These are the only physical acts connected with baptism. In fact, your whole contention for months has been that immersion is the only regular way of solemnizing baptism, that sprinkling and pouring are irregular but valid ways of solemnizing baptism. If there is any meaning to your contention, it is that baptism is a psychic act that may be solemnized regularly by immersion and irregularly, but validly, by sprinkling and pouring. Besides, you deny making the statement in one breath and make it in the next breath. Listen. "Our statement is, that baptism is essentially a psychical, social, spiritual act. We do not deny that there is a physical aspect to the baptismal act, some objective sign in which the will of the organized society, called the church, meets the will of the individual candidate." Organized fiddlesticks! Where in the literature of the Disciples of Christ or the New Testament do you read anything about the organized will of the church having anything to do with baptism? If the "organized will of the church" had kept its hands off the baptismal question there would have been no trouble over the question today. A child ten years old can see the "African in the fuel collection" of that definition. That is gotten up by you to permit the organized will of the church to express itself on baptism. Baptism is a matter between the sinner and Jesus Christ. But to return. I accept your modified statement that *baptism is essentially a psychic act*.

Assumption second: *Infant baptism is valid where the subject having grown to an accountable age assumes the relations and duties of church membership*. Now the above is your own statement. Concerning it you say, "The whole of this section is irrelevant to our position. Dr. Sweeney failed to follow our statements. He gives the impression here that we affirmed, that the assumption of the relations and duties of church membership by one who was baptized in infancy, validates the thing that was done in infancy." How can Dr. Sweeney fail to follow your statement when he simply quotes it word for word? How can I create an impression that you affirm a certain thing, when you have previously stated it yourself? Listen to your own words: "Without such personal assumption of relations and duties, the act of sprinkling water upon the child is utterly without meaning." Couple this quotation with assumption No. 2, and see if you don't validate infant baptism!

Assumption third: "*A large portion of the unquestioned membership of the church of Christ is made up of those who have received no other baptism than infant baptism*." You don't deny that I represent you correctly, but say that it is true "in this sense." Well, you can add those words if you wish. I deny its truth in any sense.

Assumption fourth: *In all the above assumptions you pose as a true and real representative of the Disciples of Christ*.

On this assumption you again state your representative character and my misrepresentative character and welcome my challenge. As the matter stands, I accuse you of four distinct assumptions, as follows:

(1) Baptism is essentially a psychic act.

(2) "Infant baptism is valid where the subject, having grown to an accountable age, assumes the relations and duties of church membership. . . . Without such personal assumption of relations and duties the act of sprinkling water upon the child is utterly without meaning."

(3) A large portion of the unquestionable membership of the church of Christ is made of those who have received no other baptism than infant baptism."

(4) In all the above assumptions you pose as a true and real representative of the Disciples of Christ.

I denied all the above assumptions and challenged you to find representative men that will endorse your assumptions. You accept the challenge but say, "Before doing so, we prefer to take the issue out of its controversial form by making a restatement in six affirmations," etc. But, Bro. Morrison, I am not willing to take "the issue out of its controversial form." That will kill the issue. You and I have a clear-cut issue, viz.: Whether in the above assumptions you represent the Disciples of Christ. If you represent them, I do not. If I represent them, you do not. There is no way to take it out of a controversial form. When we have settled the controversy between us I am perfectly willing to consider your six propositions.

Now I propose that I write to the gentlemen you have named, quoting the four assumptions as we have agreed upon, and ask them if they endorse you as representative of the Disciples of Christ in making the assumptions. If a majority of them do, I will issue a statement in the next number of The Century saying I do not represent the Disciples of Christ. If these men you have named do not endorse you and your assumptions, then you issue a statement that you do not represent the Disciples of Christ. We are both in the balances. Come up to the work like a man and say I can write the parties named. Yours for the truth,
New York City. Z. T. SWEENEY.

[It hardly seems necessary to take further space in restating the points made in our issue of January 18. Our readers will probably look up for themselves the argument that was there presented. We gladly give Dr. Sweeney the last word in the discussion.

The Christian Century would find much satisfaction in such a questionnaire as Dr. Sweeney proposes to make. There are two considerations, however, which he will bear in mind. (1) That the names of missionary society officers and college men have been withdrawn; and (2) that this list of names was used not as endorsing our "assumptions" or any controversially worded issue. These names were cited as endorsing six definite propositions. The difficulty we have experienced in getting two or three of these good brethren to really read the theses for the endorsement of which we took the liberty of appealing to them, confirms us in the wisdom of our refusal to ask them to see through the dust of Dr. Sweeney's discussion just what the issue is. We will take pleasure in opening our pages to publish the replies of the brethren if Dr. Sweeney will communicate with them. THE EDITORS.]

Men and Religion in Pittsburgh

A Virile Report of a Virile Event

JOHN RAY EWERS.

As a member of the Committee of One Hundred I have been able to see from the inside the Men and Religion Movement in our city. For months we have been having luncheons, with speakers and reports. The luncheon method is the fashion nowadays. Every religious and social organization to which one belongs meets at a conference-luncheon, at some down town hotel. Some thrilling speaker takes the floor, while the rest of us eat our dessert, plans are made, committees appointed, we pay about four times what the food is worth, as we pass smilingly out, and so the world's work is done. If eating and talking can reform the world the millenium is at hand. But out of it all great things come to pass.

The Team of Experts.

Ten days ago the team of experts came to town. Fine, clean, clear-cut fellows, masters of the situation. Mr. Raymond Robins opened the campaign with a ringing social message to 4,500 men in Exposition Hall. This was on Sunday afternoon. The rest of the week was given over to institutes, conferences, luncheons, platform meetings, in five centers, and last, but by no means least, to shop meetings, where from twenty-five to seven hundred men listened to out-of-town and local men. 185 preachers were present on Monday. This was not unusual, for we had about 300 present the day we endorsed Church Federation. But in many regards Pittsburgh broke all records. With all our sins ours is a good city. Our enormous churches are crowded on Sundays. In many of them you cannot buy a sitting, and they have waiting lists. Sunday, or Sabbath, as these Presbyterians insist upon calling it, is observed as in no other city upon this western hemisphere, save Toronto.

Why Pittsburgh is Backward.

But I discovered last evening, at Dr. Ross' lecture, why Pittsburgh is backward socially and in a civic way, although, with our city council of nine good men and true, we are setting a pace for many other big towns. Dr. Ross of Wisconsin said that he was opposed to unrestricted immigration because we had to spend our energies in bringing up to American standards these foreigners, when, if we were a homogeneous people, like the Germans, we could spend all our energies in working out our own problems. There is no doubt but that the large foreign population in Pittsburgh holds us down and back. We have to spend the most of our time and talents in Americanizing them, while the politicians play the Poles against the Germans, the Irish against the English, the Italians against the Slavs and the Protestants against the Catholics.

Boys' Work.

On Saturday afternoon in the old Brimstone Corner M. E. Church, a thousand men met to hear the recommendations of the five committees. These reports were received with loud cheering. A wise program was laid down for boys' work. One point that impressed me was the statement that the very best way to handle boys is in the organized Sunday-school class. The reason given was that thus the church maintains authority over the boys and holds them within its own ranks. While the Boys' Brigade, the Boy Scouts and all those movements put the authority outside the church. After considerable experience with such movements I heartily endorse that idea. It is correct. All



Rev. John R. Ewers.

the good ideas of those movements may be incorporated in a Boys' Department in the Sunday-school.

Proud of Japanese Representative.

We Disciples were immensely proud of Mr. Minakuchi, the Japanese leader of the missionary forces. We had a denominational luncheon for him and he told us why he became a Disciple. The credit goes to Miss Lavinia Oldham, and if she never did anything else in her whole life except convert Minakuchi, she has a large star in her crown. He is a brilliant and polished gentleman, a Yale graduate. He was with the Laymen's Movement and his speeches aroused the greatest enthusiasm. "Christianity," he told us, "is Christ, and the Disciples have only to open the book and let a man read for himself." Missionary institutes, the every-month-cavass, and weekly contributions were advised.

Personal Evangelism and Bible Study.

Not so much enthusiasm was shown for evangelism. The idea of work by men for men was emphasized. A plea was made for spirit-filled men to go out after men in the offices, mills and places of business. It was significant that no new machinery was advised, but great stress was placed upon more fire under the boilers. Each man must realize God for himself and then take Him to others.

The feeling was deep when the Extension Committee reported. The response of the men in the mills was wonderful. The shop meetings were most encouraging, and it was freely predicted that Pittsburgh would lead the country in the number and size of shop-meetings. The men are anxious to hear the gospel story from real men.

Social Service and Fred B. Smith.

Social-service, and this is significant, secured the greatest attention. On Friday I attended a Social-service luncheon where all the social workers in the city made sugges-

tions. It was one of the most intense meetings I was ever in. The recommendations, therefore, which came in on Saturday were white-hot. Thunderous applause greeted many local features. Let me say to you that Social-service is uppermost.

But the great meeting came on Sunday afternoon, when Fred B. Smith addressed nearly 5,000 men. Sitting upon the platform I looked out over a sea of faces. Those smooth faces of the men looked like so many eggs in a crate. Personality was lost in the distance. The men sang, and what a soul stirring wave of praise it was. Then the International quartet sang. Someone prayed. It was a heartfelt prayer, and then Smith took charge. He is a big man. You do not need to call him Mister, Doctor, Brother, or anything except Smith. He is the biggest thing, when it comes to talking to men, I ever heard. He strikes with the hammer of Thor. He persuades like a lover. He moans like Jeremiah. He makes you laugh uproariously. He stirs your manly emotions until the hot tears dash out of your eyes and burn down your cheeks. And when it is all over you feel that it was all sane, true, brave and divine. You go away better. You feel that you always will be better and want to be better. You see some situations as you never saw them before.

What Smith Said.

Smith told us that America is in danger of losing religion. First, because the story of Jesus is too common. We could not appreciate it like the heathen. Second, because of our craze for fun. He said that history nowhere told of such cheap fun as America runs after. "Five and Ten-cent fun! God pity the minister who talks to that kind of cattle," he cried. "We cannot sit down at home and read a book, but run the streets for silly amusement." He hit the bull's eye there. Third, because we are too prosperous. "Money makes fools of men. Not more than ten men in the whole audience could receive riches and not become fools," he said. Prosperity makes us forget God. His illustrations were masterpieces. Each one gripped the men.

Drawing the Net.

Then he drew the net. He asked every man who could say truthfully that he was a Christian and was living a Christian life to close his eyes and stand. About five-sixths of the crowd arose. Then while these bowed their heads in prayer, he asked those who wanted to become Christians to stand. This was the climax of the meeting. The men arose in large numbers all over the house. They meant business, too. It was serious. The whole thing was natural and healthy. Cards were passed to these men. Then he asked all those who would enter into a solemn vow with him to go out to live a more Godly life to raise the right arm. What a forest of arms! The quartet sang, "I Am Coming Home," and men continued to rise. Then a great prayer and the men silently went out into the zero weather.

Profound and Permanent Results.

We feel in Pittsburgh that the movement was so solidly planned, so splendidly conducted, that the results are assured. We feel that our great city is entering into a reign of righteousness, justice and mercy. We feel that God is coming to His own in this workshop of the world. The mighty arms of Vulcan will uplift the world. The iron endurance and the steel strength of Pittsburgh are dedicated to the King of Heaven.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 550 Elm Tree Lane, Lexington, Ky.

Books of Especial Interest

TO MOTHER, by Marjorie Benton Cooke. This is another tribute from a daughter to her mother, and is issued in charming, artistic style. It is a sequence of twenty-five sonnets—not the usual octave and sextette form of the Italian sonnet, but the freer Shakespearian form of three quatrains and a couplet. While of varying excellence, they are full of warmth and feeling, and have the touch of the true poet. This one, on "Mother's Hands," is a fair example:

"I see them sometimes upraised, as in prayer,
Or loosely clasped, a-weary with much toil;
I watch them as they deftly twist and coil
The smooth bands of her silken, soft, grey
hair;
I mark them as they fold and stitch and
sew—

What days and weeks, aye, years, those
hands have seamed

Since first above her baby's clothes she
leaned,

And wove her mother dreams so long ago!
I feel them smooth my childish woes to rest;
They bind a laurel wreath to guerdon
youth;

But always bearing gifts they came, in
truth,

Nor will they tire till crossed upon her
breast!

When I shall come where gentle Jesus
stands,

He'll welcome me with mother's loving
hands!

(Chicago, Forbes & Company, Fifty cents.)

THE ELEVENTH HOUR IN THE LIFE OF JULIA WARD HOWE, by her daughter, Maud Howe. This little book is a daughter's tribute to her mother, and gives faithful and intimate recollections of the last five years in the life of one of the most interesting women that America has produced. At the recent convention of the National Woman Suffrage Association in Louisville, frequent and honorable mention was made of Kentucky's oldest suffragist, Mrs. Susan Cook Avery, then in her ninety-fourth year. Miss Jane Addams said she once asked Mrs. Avery the secret of her remarkable mental and physical vigor, and the reply was, "Always be on the unpopular side."

Our book says of Mrs. Howe, "She had met with so much opposition all her life, through serving the unpopular causes of anti-slavery, woman suffrage, and religious freedom, that she had learned that the real joy of life lies in battle, not in victory." This may have been one of the secrets of her full and useful ninety-one years, but she always claimed that work was an essential to longevity. Her life's philosophy might be summed up in her own lines,

"In the house of labor best
Can I build the house of rest."

She was a student all her life, and knew six languages beside her own—learning Greek after she was fifty years old. She delighted in the classics and knew thirty of the Odes of Horace by heart; she was learning one, line by line, when the summons came. She was especially fond of German philosophy, and for years Kant was an intimate companion of her thought. She not only kept her mind alert and well stored by daily study, but was constantly giving out. She was pre-eminently a poet, and wrote

and re-wrote her manuscripts. Only her most famous poem, "The Battle Hymn of the Republic," came without care and toil—that, she often said, "wrote itself." For that great poem, by the way, the Atlantic Monthly only paid her five dollars, the only money she ever received for it. She did nearly all her writing with her own hand, claiming that the presence of another interrupted the flow of thought. She was orator as well as poet, and to the last was in demand for platform work. She charged nothing for her services, but accepted what was given her. She spoke and wrote oftenest for love, and next often for a fee of five dollars. Her first need was to give—so much had been bestowed on her, that she was always trying to pay her debt by sharing with others. She was a living exponent of Rabbi Ben Ezra's philosophy:

"Grow old along with me;
The best is yet to be,
The last of life, for which the first was
planned."

One of her sayings was, "Life is like a cup of tea; the sugar is all at the bottom."

Once when her daughter asked her for the ideal aim of life, her answer was in a sentence, clear and cosmic as a single rain drop, "To learn, to teach, to serve, and to enjoy." (Boston, Little, Brown & Co., 75 cents net.)

THE MORAL PROBLEM OF THE CHILDREN, by Mrs. Wood-Allen Chapman. This little volume of ninety-six pages contains the lecture (and additional material) delivered by Mrs. Chapman before thousands of mothers of public school children in New York city, and elsewhere. It sets forth, in simple words, the beautiful story of life, and should be in the possession of every mother and teacher. It can be ordered from the author, 651 W. 179th St., New York City. Price twenty-five cents.)

I. W. H.

Women of Note

—Mrs. Charles Netcher, head of the Boston store, Chicago, has just taken out a \$500,000 policy, raising the total insurance on her life to \$1,200,000. She now holds the world's record for women and tops all Chicago men in the amount of life insurance.

—Col. Edward Green, of Texas, a son of Hetty Green, who has escaped matrimony in spite of his money, has not the best opinion of the society woman of New York. The colonel says: "If a fashionable New York woman went up 5th avenue with a ring in her nose, the jewelers could not make nose rings fast enough to supply the demand."

—The Russian emperor has granted a pension to the widow of Tolstoi, who hereafter will receive 10,000 roubles (\$5,000) annually.

—The Pope is said to be decidedly against woman suffrage, and he does not approve the struggle for woman's rights.

—A leading Chicago paper recently published the names of ten women, considered by a prominent artist, the ten most beautiful women in Chicago society. A glance at the faces as they appeared, easily convinced the observer that the only trouble with the "prominent" artist was her blindness.

—President Taft's aunt, Miss Delia Tor-

rey, of Millbury, Mass., will visit several weeks at the white house. Aunt Delia is nearly 90 years old, and has done little traveling this winter on account of the extreme weather. She ventures on so long a trip as the Washington journey only in response to the earnest invitation of President and Mrs. Taft. The president himself has promised to escort her back in March.

—The will of Mrs. Caroline Neustadter, who died at the Hotel Netherlands, New York, on January 19, leaves charitable bequests of more than \$2,000,000, chief of which is a trust fund of \$1,000,000 to establish a vacation home for the poor and needy and for convalescents or persons in delicate health. It is to be called the Neustadter home.

To Nervous Women

Avoid haste and hurry; these are the things that confuse the brain and make clear judgment impossible. The besetting temptation of the nervous woman is to hurry from one duty to another in breathless haste, attempting many tasks, yet achieving none of them with dignity or freedom. When such a temptation arises, call a halt. Remain quiet for a few minutes; summon back your self-possession, and refuse to do in one hour work that should be spread over two.

Habituate yourself to the control of the emotions. Nothing makes such havoc of the nervous system, nothing disorganizes the inner life like anger, fear, worry. These forces must be quelled if the soul is to maintain its supremacy and nervous peace is to be enjoyed; and this is done, not, indeed, by a feat of the will, but by substituting for these destructive emotions such constructive ones as love, aspiration after some ideal, faith in God and reverence for the divine order of life.—Dr. S. S. McComb, in Harper's Bazaar.

The Prayer of the Christ Child

O great, wide world, I've come to cleanse and save,

O world of sorrow, world of sin and night,
I gladly lay upon thine altar high
This life of mine, and may it usher in
A dawn of love to flood the universe,
And shed its life adown all time.

Let me atone, O God, for all men's sins;
O, let me free the earth from all its pain;
O, let me take the sea's moan and the wind's
Wild wail from them and make them mine!
O, let me take the cry from human souls;
O, let me bear the weight of human shame;
O, let me suffer all, that in the end
I may, through love, lead back mankind to
Thee!

O great, white world, kneel thou a penitent—
Make me thy prayer, and send me back to
God!

From "The Twelfth Christmas," by Marjorie Benton Cooke. (Forbes & Co., Chicago.)

—A Toronto dispatch to the Canadian press says that church union, which appeared scarcely more than a possibility five years ago, is now a very near probability with respect to the Presbyterian, Methodist and Congregational churches.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

J. W. Street, the minister of Mackinaw Church, is holding a revival meeting for his home congregation.

E. A. Gilliland is in a revival meeting at LeRoy, where at last report there were seventeen additions, with the meeting continuing.

Evangelist F. A. Sword concluded a meeting at Bowen, in which there were thirty additions. The evangelist was assisted by J. A. Kay. The pastor here is C. R. Gains.

District Worker J. D. Williams concluded a meeting at Ray, in which there were sixteen additions, nine being by baptism.

Raymond Church has invited C. Floyd Shaul to become its pastor. It is understood that Mr. Shaul will begin his labors with the church at once.

A revival meeting was recently held at Prentice Church by the Tallula pastor, C. E. French. A number of additions resulted from the meeting.

The Clinton revival meeting held by the pastor, J. F. Rosborough, had numbered fifty-five additions at last report, and the meeting continuing.

Edinburg Church, of which B. A. Sealock is pastor, will have the assistance of L. O. Lehman, pastor at Gibson City, in a revival meeting, to begin February 12.

Evangelist Irwin and his wife are preaching to crowded houses in their revival meeting at Emden. The meeting is to continue, having enrolled already twenty-one additions.

Princeton Church, of which Cecil C. Carpenter is minister, gained in membership last year forty-seven, with the financial report of the church showing a larger contribution than in previous years.

Evangelists Hill and Knowles have begun a meeting at Indianola, in which there are already four additions. The first Sunday of the meeting the other congregations of the city dismissed their services to assist in the revival.

A fire in the church at Havana did considerable damage to the tower of the structure. The main part of the church was not damaged. The pastor of this church, Ralph V. Callaway, is carrying forward a work which is being reported most favorably.

The revival meeting at Flora, where Evangelist H. M. Barnett assisted the pastor, C. W. Marlow, resulted in twenty-six additions, all but five being by baptism. The services of the evangelist are highly commended by the pastor and congregation.

Oden Church is having a great in-gathering under the evangelistic labors of J. E. Stout. The total of additions so far is sixty-three, forty-seven of whom are by baptism. It is reported that the evangelist is to hold a debate on baptism with the Methodist pastor of the town.

Charles D. Hougham, district evangelist, had numbered twenty-one additions in his meeting at Exeter at last report. All of these were on profession of faith. Mr. Hougham is being assisted in this, his first meeting in the district, by Miss Alice Taylor, of the West Side Church, Springfield.

Second Church, Bloomington, of which S. H. Zendt is pastor, will hold joint services with the First Baptist Church on February 18. In the morning the service will be held at the Baptist Church, and in the evening at the Christian church. Mr. Zendt will preach at both services.

The church at Greenville has concluded a short meeting conducted by its pastor, Ivan W. Agee, with seven additions resulting. This was the fourth revival meeting in consecutive years, which Mr. Agee has held for this congregation, of which he has been pastor for five years.

Lincoln Church, which has been pastorless since the retirement of E. A. Gilliland the first of the year, to enter the evangelistic field, has extended a call to W. H. Wise, of DeLand, and the call has been accepted. Mr. Wise was for four years pastor of DuQuoin Church before locating at DeLand.

The F. F. Walters meeting at Shelbyville at last report had added twenty persons to the membership of the church, all but three of these being by baptism. The revival was to continue yet for several days. The pastor, R. H. Robertson, and the congregation are most cordial in their words of praise for the evangelist.

State Secretary J. Fred Jones assisted in a "Forward Movement" campaign at Central Church, Rockford, at the close of which \$5,000 was pledged toward the construction of a new church edifice. The building will not be started until twice this amount is pledged, at which time only a part of the structure will be built.

Sidell Church is holding a revival meeting conducted by its pastor, H. H. Williams, which began last Sunday. Mr. Williams is assisted by Walter Scott of Danville. This pastor was recently subjected to the compliment of a pound party, administered by a large number of the congregation.

At Mattoon, where F. B. Thomas ministers, a new building enterprise will soon be undertaken. It is said the structure will cost in the neighborhood of forty or fifty thousand dollars, and will have an auditorium capable of seating five hundred people. It is expected to equip the building for some institutional work. This congregation numbers nine hundred, and enjoys a large influence throughout the community.

W. W. Sniff, the pastor at Paris, had the cooperation of Evangelists Lockhart and Lintt in a great revival meeting, which closed the latter part of January with one

hundred thirty additions. The meeting lasted only three and one-half weeks, and was greatly impeded by the unusual weather and failure of the heating plant. These obstacles were, however, overcome, and results beyond expectations were achieved.

The country congregation at Ash Grove, where H. B. Easterling of Decatur is pastor, probably has a record for average attendance at services for the past twelve months well up to the front for country churches. It is reported that 200 is the average attendance—a fine congregation not only for the country, but for even many of our large city churches. During the last year, there were thirty-four additions to the church.

At Beardstown, there were five additions on a recent Sunday evening, one of whom was formerly a Baptist minister, who, while employed otherwise through the week, would be glad to entertain a call for pulpit ministrations on Sunday. The minister's name is M. C. Hidden. The church at Beardstown is doing a progressive work, under the ministry of G. W. Morton, who is having a very hearing outside the membership of the congregation.

Illinois Secretaries' Letter

The field secretary dedicated the new house at Oakwood Feb. 4, and raised \$300 over the amount needed. They are happy, and Geo. J. Huff is the minister. They have a very good house, up-to-date, and it will be a great help to their work.

A. F. Norman has been supplying New Boston for some weeks, and on Jan. 28 the church called him to be their minister full time. They are lined up for the Front Rank, and hope to attain all the points.

Sorry to note that R. H. Robertson of Shelbyville is to close his work there soon and locate at North Salem, Ind. Mr. Robertson is a true man in every sense, and will do a creditable work wherever he goes.

The Beardstown mission is growing steadily under the leadership of G. W. Morton. He reports a number of splendid accessions recently.

Word has just reached the office that Andrew Scott, evangelist for the Sixth district, is to locate with the Hoopeston church.

O. McNemar, of El Paso, has just closed a meeting with Robert W. Moore and the White Hall church with a number of additions. Mr. Moore will assist Mr. McNemar in a meeting soon.

E. A. Gilliland and singer have begun a meeting with Pastor Reed and the Washington church. His meeting at Le Roy was quite a success.

J. P. Darst, of Peoria, member of our state board, and treasurer of the permanent fund, is spending a few months in Los Angeles, Cal.

W. G. McColley of Paxton has time for a meeting. Write him for a date, and he will do a good service.

I. G. Williams, of Allendale, writes that he is much pleased with his work in "Egypt," and he finds them a splendid people, and his work is encouraging along all lines.

N. S. Haynes of Decatur is spending the winter in Panama City, Fla. Nevertheless he is pushing his work on the "History of the Disciples of Illinois." If he writes you a letter for some facts and data, please be kind enough to answer at your earliest convenience, and give him all the information you possibly can, even at considerable trouble and effort.

DeForrest Mullins of Springfield, R. D. No. 4, has recovered from his recent illness, and is ready for active work again. Call him.

We help a good many churches to secure preachers, and preachers to secure employment, but you would be surprised how few will even drop us a card and give us the information. "Were there not ten cleansed? but where are the nine?"

We can soon publish a list of dates and places of the district conventions. The district committees are already working on the programs.

Announcements will soon be made concerning the Ministerial Institute which is to be held this spring at Gibson City—in April. Be sure to attend. Pastor Lehman and his splendid church (with fine new building) are preparing to entertain a large gathering. And the program will be worth going a hundred miles to enjoy.

La Harpe, E. A. Jordan minister, reports all the ten points attained to make them a Front Rank church. The following churches report that they are striving for the goal: Heyworth, Rantoul, Mt. Sterling, Griggsville, Chapin, and Bement.

If you are making an effort to be a Front Rank church, please report to us how many points you have attained, and get in the list of those who are trying. Put up the Front Rank poster in the church, and call attention to it frequently. Boost it.

The church at Havana, Ralph V. Callaway, minister, caught fire Sunday morning, the 4th inst., but it was extinguished before a great amount of damage was done.

Prof. W. H. Keen, of Fairfield, is available for half time preaching.

W. T. McConnell, of Arcola, has accepted the position of cashier of the First National Bank of De Land. Sorry to lose him from the ministry.

J. FRED JONES, Field Secretary.

W. D. DEWEESE, Office Sec'y-Treas.

Bloomington.

Eureka College

Founders' Day Celebration.

February 6 is Founders' Day at Eureka College. It is one of the great days in the calendar of the College, and this year it was exceptional. The service was held in the College Chapel at three o'clock in the afternoon. Rev. D. H. Shields, pastor of the Christian Church, Eureka, lead the congregation in prayer. Music for the program was in charge of the School of Music, conducted by Miss Tuller, pianist, and Miss Stretch, vocalist.

In a few happy words, Acting President Gray introduced President-elect, Chas E. Underwood. President Underwood responded briefly, introducing his remarks with the oft repeated expression of Senator La Follette, uttered during the darkest period of his political career in Wisconsin, "I thank God for my unconquerable spirit." This he said had been the spirit of Eureka College.

The address of the day was delivered by Mrs. Ella S. Stewart, an alumna of the College, and at present President of the Equal Suffrage League of Illinois and of the Illinois Christian Education Association. It was one of the best addresses heard in Eureka for some time. In the evening a reception was given by the College and the I. C. E. A. to the new President and wife. The students attended in a body, and many citizens of Eureka availed themselves of the opportunity of forming the acquaintance of President Underwood. It was one of the really great days of our College.

In part Mrs. Stewart said: "The problems which confront us today in our social, educational, religious or political life are the problems of today and not of yesterday. More advancement has been made in science since this college was founded than during previous centuries.

"Not only would we be unable to duplicate

the work of the founders in starting such a college as this, but we could not fit ourselves to their lives in any way except in the general attitude of loyalty to one's highest vision. And it is with no sense of disrespect, that I make that statement. We cannot allow the spirit of shintoism or ancestor worship to enter even into an occasion like this.

"Our world today is a different world from fifty years ago. Our light is greater, our experience richer. Otherwise, this institution and all of its kind would have existed in vain. If the founders of our college were the type of men I believe them to have been, they made no claim to knowing all truth. They simply opened an institution where, up to the limit of its capacity truth might be sought.

"They provided liberally for every soul to follow the gleam, and be true to himself. They realized that the only value in education is to change and modify, never to solidify. They are no dogmatists with rules of thumb—even though one phase of education here was to seek religious truth. They knew that even interpretation of doctrine as interpretation of literature or science may alter with varying perspective, as an object when one is ascending a height. So I choose to believe that their attitude toward us whom they were endowing (which we trust will pass on to our successors) might be summed up in these words of the Puritan to his son:

"I was a radical in my day; be thou the same in thine. I turned my back upon old tyrannies and heresies and struck out for new liberties and beliefs. My liberty and my belief are doubtless already tyranny and heresy to thine age. Strike thou for the new."

"So with gratitude to our forerunners for blazing the trail with the example of their fidelity to their tasks, we turn with inspiration to our own tasks—not trying to duplicate their work but carrying it farther toward accomplishment."

Eureka is entering upon its fifty-seventh year. The charter was granted in 1855 to twenty-four men and their successors, under the title, "The Trustees of Eureka College." This was not, however, the beginning of educational work in this section. As early as 1847 Elder John T. Jones started a school for girls in his home in what was known then as Walnut Grove. In 1848 A. S. Fisher, from Bethany College, opened a school in

Walnut Grove, in a room 16x16. The next year an addition of 16x24 was added to this. In 1850 a two-story brick building, costing \$2,500 was erected. The institution was known then as "Walnut Grove Academy." This grew into Eureka College. Progress in the college has not been great, but it has been substantial. It has property now valued at at least \$130,000 and has \$170,000 endowment. The outlook is encouraging.

H. H. PETERS.

The Breeden Meeting at Champaign

S. E. Fisher writes as follows: The Breeden-Rockwell evangelistic campaign at University Place Church, Champaign-Urbana, closed Thursday evening, February 1, with the lecture recital by Dr. Breeden on the subject, "The Dialect Poets." The meeting will be a memorable one in the history of University Place for many reasons, chiefly that in the presentation of the Gospel message in sermon and in song the whole atmosphere of the meeting was characterized by simplicity and dignity whose effect was wholesome and enduring. During the four weeks of the meeting, ninety-three men, women and young people were won to Christ. A very large proportion of these were men and women and most of them of the sort that will greatly aid the church in building for the future development of the Kingdom in the twin cities. The preaching by Dr. Breeden drew men and women from all walks to hear the message. He readily found entrance to all circles of the university community life. Faculty men and women and young people from the university seemed to respond to his quiet, dignified appeal as readily as did the young people from the Sunday-school. With Mr. Rockwell's masterly leadership of the chorus and congregational singing and the superb duet work of Mr. and Mrs. Rockwell, there was little left to be desired in the music of the meeting. The work at University Place has a splendid outlook in the new year not only because the Lord has given us many new found helpers during the meeting, but because we have emerged with many problems solved, and with the people inspired with the common purpose of entering upon an aggressive campaign for extension in the whole circle of the church activities.

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Church Life

J. B. Hunley has begun work for Ivanhoe Park Church, Kansas City.

D. A. Wickizer is now in a meeting at Collinsville, Okla.

Scott Anderson recently closed a meeting at Ringwood, Okla., with 70 additions.

J. A. McKenzie held a meeting and organized a congregation at Worth, Mo.

G. W. Morgan is in a meeting with home forces in East Eugene, Ore. Large crowds, deep interest.

Twenty-seven were received in one day into the fellowship of the church at Salem, Ohio, on Jan. 28, by M. J. Grable.

G. W. Burch delivered the address dedicating the \$70,000 Y. M. C. A. building in Charles City, Iowa.

The church at Niles, Ohio, recently held a meeting with home forces with 56 additions. Allen T. Gordon is minister.

A new congregation has been organized at Houston Heights, Tex., by O. M. Pennock, city evangelist.

I. Clark is filling the pulpit at Roseberry, Ida., since the departure of H. F. Barstow, who is now located at Coeur d'Alene, Ida.

G. E. Williams and wife, state evangelists for Oregon, just closed a short meeting with his old college mate E. E. Francis at Selah. Fourteen were added.

J. E. Denton, city evangelist in Seattle, Wash., has two new congregations reported organized during the past year and also about 100 additions.

There were 58 additions to the meeting at Bowling Green, Ohio, where Z. E. Bates is pastor. H. W. Cole led the music and the pastor did the preaching.

Carey E. Morgan, pastor at Vine Street, Nashville, Tenn., has been given an automobile by the officers of his church to facilitate the matter of pastoral calls.

H. James Crockett of El Dorado, Kan., writes that they are at the beginning of a meeting with James Small doing the preaching and fine prospects for a successful time.

A. C. Parker has, we understand, accepted the pastorate of the Waxahachie, Texas, Church where A. F. Bradford was recently pastor. The church at Waxahachie has just completed a new building.

The Pacific Grove Church, Cal., was dedicated anew on Feb. 4 the debt having been entirely raised. \$4,538 has been raised during the year, of which \$600 has gone to missions and the membership only numbers 139.

R. C. Sargent just closed a good meeting at Lincoln Park, Tacoma, with 32 additions. Most of these were adults and will greatly strengthen this new but promising congregation.

Harvey Hazel of Los Angeles recently officiated at a deaf-mute wedding at which sixty people could neither hear nor speak. Prof. Kennedy of the state school at Jacksonville, Ill., was interpreter.

The Franklin Circle Church of Cleveland, Ohio, has just closed a very profitable meeting of two weeks with about 40 additions. L. C. Batman of Youngstown, was the evangelist.



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Knoxville, Ill., is having the assistance of C. G. Kindred of Englewood Church, Chicago, in a revival meeting. The church is sanguine of great results under the leadership of the Chicago pastor.

W. B. Parks, dean of Texas Christian University, will occupy the pulpit during the absence of four months of the pastor, E. M. Waits of Magnolia Avenue, Ft. Worth. Mr. Waits left for the Holy Land the first of the month on a well-earned rest.

In a recent sermon, Dr. G. H. Combs, of Kansas city declared that he had read an average of one book a day for the past thirty years. He does not, however, recommend such a strenuous course as necessary or even advisable for others.

T. S. Handsaker, who recently closed his work at Hood River, Ore., and who will do evangelistic work with Walla Walla as headquarters, began his first meeting at Enterprise, Ore., last Lordsday. Bro. Handsaker is a strong evangelist and should be kept busy.

J. L. Garvin of the First Church, Seattle received 139 into the membership of the church during the past year, but lost 88 by removals. He preaches to a down-town congregation and the transient character of such work is one of the most trying features of it.

J. L. Thompson, pastor at Greeley, Colo., writes that his Sunday-school is "out for the record this year," but says rather pitifully that the cold weather cut them down so that they "only had 426 present last Lord's Day!" They are the largest school in the state.

During 1911 there were 35 added at Perrydale, Ore., where J. R. Kellems ministers. They now have 106 members. During the year they raised \$1,700 for all purposes. They now have money in the treasury and are out of debt. They also put in a new furnace, three Sunday-school rooms and a cement baptistery.

M. R. Ely, city evangelist in Tacoma, Wash., just closed a meeting at McKinley Park with 34 added, largely confessions. This brings the membership of this promising mission up to 81. This was a good meeting and has greatly strengthened the cause at McKinley Hill. He will begin at Roosevelt Heights next Sunday.

The meeting that Bruce Brown is holding at Orange, Cal., continues with increasing interest. They had expected to hold but three weeks but the interest is so great that they have been compelled to continue. There have been 55 additions. Mr. C. C. Bentley, the pastor's wife, is very sick.

Abram E. Cory writes: "Mother Cory, wife

of N. E. Cory, went into the great beyond at home at Keokuk, Iowa, on Feb. 2. Her life has been a real inspiration to thousands as well as to her own family." The Christian Century wishes to express sympathy in the hour of sorrow and congratulation as well for the blessed memories of a sainted life.

Frank E. Jaynes reports a meeting at his home church, Sullivan, Indiana, with 60 additions. H. S. Saxton of Troy, O., led the music and Mr. Jaynes speaks in the highest terms of him. He is not only a musician but a man who is willing to do any work that will win men and he is a man of spiritual power and insight.

G. N. Grisham, principal of the Lincoln High School for negroes in Kansas City, Mo., spoke at the Wednesday night meeting in Linwood Church where Burris A. Jenkins is pastor. The house was crowded to hear the story of the work that is being done for the colored race in Kansas City. Mr. Jenkins is a southern man and therefore is anxious to do all he can for the advancement of the black race.

It was an error that Mrs. Martha Trimble had accepted a call to the church at Fulton, Mo., as stated in The Christian Century of last week. T. E. Winter is the successful and beloved porter there, and the church is just approaching the completion of its beautiful new house of worship. They will dedicate March 10, with H. O. Breeden in charge, who will follow the dedication immediately with an evangelistic campaign. They will have a splendid meeting, without doubt.

E. N. Duty of Minerva, O., writes: Fifty-four added, 43 by baptism. Raised for all purposes, including missions and benevolences, more than \$6,000, the largest amount raised in the history of the church. Built a commodious Sunday-school addition, put in a large steam heating plant, and refrescoed and recarpeted the church auditorium. The church has now a well equipped plant for Bible school work and has a capacity of 700. All departments of the church are working. Closed my work here Dec. 31 and began at Charleroi, Pa., Jan. 1.

L. N. Pennock of Plainview, Texas, writes: "I wish you would announce in The Christian Century that the Christian Church of Plainview is in need of a pastor. A good town of about 5,000, a \$12,000.00 church building, and a loyal congregation. We want a good progressive and up-to-date man. Write Judge H. C. Randolph or E. T. Coleman, or J. M. Adams, editor of the Plainview News." We think this ought to interest some active young minister who would like to go South. Plainviews is the church where John C. Welch was pastor. They sent him to the University of Chicago during his vacation and are, altogether, a splendid band of people.

Alva M. Kerr, of Pleasant Hill, Ohio, is assisting the pastor W. H. Denison of Huntington, Ind., in a meeting.

Sir Robert Perks is authority for the statement, that laymen in various churches in London go out and preach an average of 32,000 sermons every Sunday. Peter Ainslie of Baltimore has made a practical application of the plan and there is no doubt that many acceptable speakers in our churches would do good to themselves and others by taking up this form of activity.

The widow of Jacob Kenoly, the negro who was drowned in Liberia, is still on the field trying to carry on his work. The earnestness and high purpose of the good soul cannot be questioned, but some adequate direction should be given to the work. She has still fourteen boys and three girls ranging in age from six to twenty-one years.

Lee Ferguson of Prosser, Washington, is pastor of the church there and manager of an apple orchard during the week. In four years the membership has increased 600 per cent and the debt reduced from \$2,600 to \$600. The Sunday-school has achieved Front Rank. The present membership of the church is 104.

Robert M. Hopkins, American Sunday-school superintendent, reports that the receipts for the first ten days after the offering for the Moninger Memorial Fund amount to \$1,932.25. The smaller schools are reporting first, but the larger ones will be forthcoming. Fully one-third of the fund is already definitely in sight. Every offering sent should be plainly marked "for the Moninger Memorial Fund."

W. S. Priest, pastor at Wichita, Kan., has received into the church 226 persons as a result of the Billy Sunday meetings. At a recent evening service there were 18 additions and the audience commenced to applaud just as they were accustomed to do in the Sunday meetings. There are yet about 200 cards out that were signed by the converts at the meetings who are due to come into the Christian church.

The report of J. C. Mason, corresponding secretary of Texas Missions, shows that 40 men were employed for whole or part time for the year and that 642 were added by the missionaries by baptism and a total number of additions of 2,601. The total receipts were \$16,866, about \$1,000 less than last year, but this loss is offset by the fact that other organizations are doing the work indirectly.

The church at La Junta, Calif., where J. F. Findley ministers, had an annual meeting and roll-call at the end of the year. The officers for the church, Sunday-school, and Endeavor Society were installed for the coming year and reports of the condition of the work showed the fact that 146 additions had been received into the church during the year and that the whole outlook was most encouraging.

Chas. H. Lewis, who has for more than two years served as General Secretary for the State Sunday School Association, of Nebraska, severed his connection with the Association the first of the year. The high standard of Sunday-school work in Nebraska, which is conceded by national workers, is due in great measure to the discernment and faithfulness of Mr. Lewis. Other states are asking for his services, but he will do pastoral work. Miss Brown, the Elementary Superintendent is temporarily taking his place. Miss Anna Leshor, the office secretary, also retired Dec. 1.

A religious census which was held during

the first of the month of January in Bloomington, Indiana, showed that there were 600 families in the community who were related to the Christian church or expressed a preference for it. This is 200 more than those of any other church and about one-third the entire community. The pastor of Kirkwood Ave., church urged his members to think on the fact as a call for humility and prayer, instead of an occasion of pride and boasting. Mr. Todd is pushing the Bible chair work and every enterprise looking to the more effective evangelisation of that community.

An event of more than usual significance is the merging of Transylvania University and the College of the Bible into one institution and the placing at the head of the combined institutions of President R. H. Crossfield. This action is a deserved recognition of the work President Crossfield has done and the ability he has shown as an executive and a manager. The announcement at the same time was made of the completion of the campaign of the \$250,000 endowment, which has been waged for the past two years. The money has come from many sources and the achievement will give encouragement to our other colleges and deserved honor to all who had a part in it. The Christian Century prophesies greater achievements for the University than have been seen in the past and felicitates the College of the Bible on the consummation of this new arrangement.

The members of the Linwood Boulevard Christian Church assembled recently to hear an address on the subject of keeping the Board of Public Welfare as a non-partisan organization, and they pledged themselves to support such a policy at the polls. The Board of Public Welfare works to drive out

the loan sharks, supervise the dance halls, provide free employment agencies and support the parole system. It is one of the heartening signs of the times that the churches are recognizing that the preaching of the gospel is not enough for the situation in the cities. There must be, at the same time, an interest in the surroundings of the people whom it is desired to reach.

The Federal Council of the Churches of Christ in America have addressed an appeal to the churches in behalf of the family.

SUMMER VACATIONS IN EUROPE FREE. WRITE TODAY for offer of a few free tours to organizers of small groups. Cash commissions paid. Every assistance given. REV. GEORGE F. NASON, box O. WILMINGTON, DEL.

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What Users Say "Cleaned two rooms, took out five quarts of dirt." W. P. Collins, Pa. "Am pleased with the Cleaner. It certainly takes up the dust." Carrie H. Chandler, N.Y. "I can keep the dust down and do not have to inhale dust and germs; wouldn't take \$25 for my machine." Mrs. W. R. Anders, O. "Makes the house smell much sweeter. No dust to fly around the room." David Bricker, Pa. "Am a small weak woman, but can manage it myself; it is as you claimed it to be, many thanks." Mrs. J. Parnley, Kans. "I am delighted with Cleaner; it will take the place of the broom in time." Mrs. Sarah Richardson, O. "It certainly removes fine dust which neither broom nor sweeper would do." Mrs. J. R. Bowerman, N.Y. "Cleans carpets on the floor better than taking them up." Frank Barnes, Calif. "I did not take up the carpet at housecleaning time this spring." Mrs. E. Hobbs, Wisc. These are statements from a few of the thousands of women who are enjoying the benefits of dry air cleaning in their homes.

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Men or Women. F. A. White, Ill., sold 15 in 4 hours. C. E. Goff, Mo., "Sold \$4 Saturday; my first attempt." Geo. A. Smith, O., was out one evening, made \$25.50 profit. Hilton R. Campbell, N.J., ordered 1, then 6, then 12—thirty since; profit \$208.25. R. T. Evans, Ill., ordered 6, then 12—eighty seven since; profit \$487.75. F. E. Fook, Mass., ordered 1, then 6, then 12—one hundred and seventy-five since; profit \$824.50. Mrs. F. K. Fox, a Minnesota lady, ordered 10—three hundred and twelve since; profit \$1,457. F. S. Hoppes, La., ordered 30 and sold.

\$8.50

"More orders coming." So they do. Low price; only \$8.50. Not sold in stores. Now is the time to start. **THIS IS YOUR CHANCE.** Be a money maker, be a success. Don't let someone else beat you to it. Send for **FREE SAMPLE** offer. Write quickly. Do it today. R. ARMSTRONG MFG. CO., 3910 Alma Bld., Cincinnati, Ohio.

Annual Reports

Corydon, Ind. Added, 17; present roll, 180; raised, \$3,050, and for missions \$380.

Manhattan, Kan. Added, 123; raised, \$5,000 of which \$1,783 was for a building fund. Manhattan is the seat of the largest agricultural college in the world. The church has just completed a new building.

Eureka, Ill. Total receipts, \$26,108; local, \$4,009; missions and benevolences \$3,580; endowment Eureka College \$18,199.99. Pastor David H. Shields reports the present membership as 783.

Pittsburgh, Pa., Sheridan. We have had twenty-eight additions, and the finances have kept up very well. The church is entirely out of debt, except for the building lots, which are being paid for on monthly payments. Our minister, Charles H. Hulme, resigned to take up the work at Homestead, Pa., February 18.

Columbus, O., Broad Street. Present membership, 838; additions, 46; money raised, \$6,383.90; for missions and benevolences, \$1,010.36. All departments are prosperous. H. Newton Miller, pastor.

Denver, Colo., Central. G. B. Van Arsdall, pastor, preached 160 sermons, gave 94 special addresses, made 1,774 pastoral visits, received 337 into the church. Central has a revised list of 734 resident members.

St. Petersburg, Fla. Additions, 34. The parsonage has been repaired and property improved. The Sunday-school has been graded and made Front Rank. Every call from missions has been answered. E. L. Frazier is the pastor.

Moscow, Ida. Seventy additions; \$2,000 was raised for improvements; \$165 to missions, and three native missionaries were supported at Bolenge, Africa. E. R. Black is the pastor.

Norfolk, Va., First. Total membership, 336; additions, 26; receipts for the year, \$9,230. Charles M. Watson is pastor.

Grand Rapids, Mich., First. Over \$5,500 was raised, of which \$600 was the salary of living link in India. The Ladies' Aid have pledged \$1,000 toward a new church building. Sunday-school gained 140 new pupils. Leon R. Stow is the Statistical Supt.

Seattle, Wash., Queen Anne. During 1911, \$10,395 was raised for all purposes, and the membership is now 257. The congregation is now housed in the Sunday-school, made possible by the gift of \$1,000 from Brother and Sister Freeman Walden, and by the splendid co-operation of the Board of Church Extension. The cost of the property as it stands is \$20,000. J. L. Greenwell is pastor.

Los Angeles, Cal., First. There were added during the year 132 persons to the membership of that congregation. The Sunday-school had an average attendance of 240. For current expenses \$6,287.38 was collected. For building fund \$3,440.14 was paid while \$2,987.82 was raised for missions, making a grand total of \$12,715.32.

Corsicana, Tex. Total cash raised, \$3,642.12. For missions, \$458.43. Additions at regular services, 40. Present membership, 289. Every organization is in fine condition, and the prospects for the coming year are very bright. H. R. Ford, minister.

Wenatchee, Wash. New building completed and dedicated; 52 added; \$13,200 raised for all purposes. The church has a membership of 302. Sunday-school has average attendance of 178. W. W. Burks is the minister.

Oxford, Ind. Sixteen were added, bringing the enrollment to 288. The church raised a total of \$2,882, of which \$176 was for Foreign Missions, and \$144 for the A. C. M. S.

Springfield, Ill., First. Additions, 35; pres-

attendance, 235; total amount raised in cash, \$7,920.35; raised on the new church, \$12,500. Frederick W. Burnham, pastor.

Rialto, Cal. This church has now about 100 members. Beside the 25 Baptists who work and worship with them; forty-four added, 13 Baptisms. Sunday-school fully doubled, about equal now to church membership. One hundred average attendance. The church and its auxiliaries raised for all purposes about \$2,500.

New York Mission Notes

During December, eight were added to our mission churches. Three by baptism and five by letter.

An interesting meeting is being held at the Humboldt St., Church, Brooklyn, Bro. M. M. Amunson, pastor of the Sterling Place Church is ably assisting in this work. Four have thus far been added to the church. A splendid interest is being aroused.

C. A. Donaldson at the Ridgwood Heights Church has passed the 100 mark in attendance at the Sunday-school. Bro. Donaldson begins a special evangelistic meeting Feb. 5.

Our Russian mission, conducted by Bro. Johnson, is increasing in interest and definite good is being accomplished. The following letter sent to Bro. Johnson, written in Russian and mailed in New York City, Jan. 26, 1912, may furnish an interesting bit of reading and also evidence of the work being done.

"Honored Friend, John Johnson:

"If you want to live and train your children, then we advise you to leave the Russian Missionary Work. If you will not leave the Russian Missionary work then to you is left little, very little time to walk on this wide world. Now it is for you to do one or the other,—if you will go from New York you will be lucky, but if you will not go from New York then we win. Our company is large and question is decided long ago, that we should destroy you from this work."

This letter indicates some of the bitter spirit and opposition to this work. This city with its 250,000 Russians, many just arriving, with their Russian ideas, customs and methods of life offers a field as truly missionary as Russia itself.

Such letters will not in any way affect or change the program of Bro. Johnson, he will push on with even greater zeal and faithfulness in the work.

The Central Church is completing the most efficient and strongest church organization the Disciples of Christ have ever had in this city. They are meeting at present in the church building, 142 W. 81st St.

Bro. Z. T. Sweeney followed Dr. Bayard Craig as pastor of the Lenox Ave. Church. The church is optimistic and is forging ahead with a faith and zeal that is inspiring. Bro. Sweeney is drawing splendid audiences and the outlook is bright for building up a strong church.

Under the leadership of M. M. Amunson, Sterling Place Church is enjoying splendid growth. They also have one of the best Christian Endeavor Societies in this city. This may be explained by the fact, their pastor is our State Supt. of C. E., and is a wide awake endeavor man who believes in doing things.

The Annual dinner of the Disciples Missionary Union will be given on Tuesday evening Feb. 27 at the Hotel Marseilles, Manhattan. This is the important social event of the season and this year promises to be the greatest of all.

I have received a number of requests for location of our churches from those coming to our city. To all I have cheerfully responded. Let me again urge any coming to our city to send for a list of our churches

so you can co-operate with us while in the city. Any pastors having members of their churches moving to the city, send me their names and addresses and I will ask the pastor of the church nearest to them to look them up.

JOS. KEEVIL.

704 Humboldt St., Brooklyn, N. Y.

Jan. 31, 1912.

Preparing for a Great March Offering

Hope to meet our apportionment.—S. C. Buckner, Ashtabula, Ohio.

Our Lord said, "Teach them." We desire to do our part.—Mart G. Smith, Des Moines, Iowa.

We will do our best.—E. P. Couch, Metz, Ind.

I will do my best for the greatest cause in the world.—R. A. Schell, Hastings, Neb.

We are sacrificing in an effort to complete our church building, but we will do our best.—D. Lloyd Morgan, Clarkston, Wash.

We will strive for a large offering.—E. B. Kemm, St. Thomas, Ont.

Yours for the greatest year in the history of modern missions.—M. Millard Nelson, Denver, Colo.

We are planning for a good offering.—F. W. Summer, Indianapolis, Ind.

Depend on our good will and best effort.—Harvey Hazel, Los Angeles, Cal.

Hope to become a living-link.—O. W. Wilkins, Los Angeles, Cal.

We accept the apportionment and will strive to gladden your hearts with a good offering March 3.—R. E. Bussaberger, New Albany, Ind.

We are going to build this year, but will not forget the foreign offering.—R. A. Bennett, Converse, Ind.

We expect to observe the offering this year.—W. F. Mott, Tupalo, Miss.

We will do what is in our power to secure a good March offering.—W. R. Quiggins, East Las Vegas, N. M.

I hope to make this the largest offering the church has ever taken. We are going to put forth an extra effort.—H. G. Connelly, Minneapolis, Minn.

May the Lord bless you this year as never before.—Chas. Oakley, Mansfield, Ohio.

We hope to do better than last year and wish you the most successful year in your history.—Ira L. Parvin, Auburn, N. Y.

May the Lord richly bless the work of the Foreign Society. Trusting that all Christians may fully realize Mark 16:16.—James Tolton, Walkerton, Ont.

My earnest prayer is that this will be the greatest year of the Society.—Geo. W. Holder, Clinton, Ky.

Will try to raise apportionment and will possibly go beyond.—J. Randall Farris, Bristol, Tenn.

Will try to give a good offering for the great cause.—W. B. Slater, Moline, Ill.

Will try to raise our apportionment.—H. A. Browning, Queen City, Mo.

May the March offering gladden the hearts of every Disciple.—W. C. Cole, Nevada, Iowa.

We accept the apportionment and put forth every effort to meet it cheerfully.—Mrs. Laura R. Smout, Toledo, Ohio.

We do wrong when we allow anything to interfere with our Foreign Missionary offering.—Herbert S. Snyder, Wilmington, Ohio.

I believe our people want to go forward in the great work of evangelizing the world.—L. M. Omer, West Point, Ga.

We will do our very best. This year should mark great progress.—C. E. Moore, West Point, Miss.

Just closed a meeting of forty additions to the church. Please double our supplies for the March offering.—F. C. Wing, Wayland, Mich.

Notes From the Foreign Society

Last week a friend in Iowa sent the Foreign Society \$1,000 on the annuity plan. Those fifty years of age and older will find this a splendid method of permanent investment and of doing good with their money.

A friend in West Virginia also sent a gift last week on the annuity plan. We are hoping great numbers of friends will keep this method in mind and remember us and the great work.

Philip H. Gray and wife of Michigan have assumed the support of D. E. Dannenberg at Nanking, China. This is the making of another important Living-link. In this case it is not a church, but a good man and his wife.

Miss Emma Lyon, who conducts the large girls' school in Nanking, China, says that her head Chinese teacher who had been with her some fifteen years was killed during the war. He was always a great help to her. She does not know where she can find another person to take his place.

The new hospital at Nantunghow, China, is about completed. It will be painted in the spring. Dr. Poland has done excellent work in its construction. He enjoys good health. The war has in no way retarded the work at Nantunghow, for which we are profoundly thankful.

W. R. Hunt, Chuchow, China, says, "The experience I had in the Red Cross work gave me an insight into a new field of service. We were able to help the wounded on the field and aid in the alleviation of suffering among the soldiers in the camp hospitals. We pointed the men to Christ. Some of the scenes were most pitiful. It seemed terrible to see the Chinese killing Chinese with the most terrific engines of destruction. I met many Christians among the revolutionary army with whom I served in the attack on and in the final capture of Nanking. I was a Red Cross worker in the first aid corps. My medical knowledge served me well in this, thanks to the many-sided experience and training of the pioneer missionary work. The Red Cross did a great service."

A host of churches are making active preparation for a great March offering. A number expect to enter the Living-link rank. The prospects are as bright as the promises of God. There is yet time to order March offering supplies.

Remember the Foreign Missionary Rallies in every church Sunday night, February 25. A program for the rallies has been sent to each church. Do not fail to make it a great occasion.

Merritt Owens, Falmouth, Ky., is working hard to make that county, Pendleton, a Living-link in the Foreign Society. There are a number of small churches throughout the county and this will prove a unifying and quickening influence among them.

E. R. Moon, of Bolenge, who went out from Oregon, will be home on his furlough in time to take part in the Oregon State Convention. The brethren in that state will give him a most hearty reception and they are looking forward to his coming in a spirit of high expectancy.

T. W. Pinerton, pastor at Kenton, Ohio, speaks in most commendatory terms of the addresses of H. P. Shaw. Brother Pinkerton proclaims him a prince.

You will be glad to know that we had during the Christmas season 24 baptisms in Shanghai and four of these were from our

day schools. To us this is very encouraging. —Miss R. L. Tompkin, Shanghai.

In our annual report we reported Cameron and the churches in Marshall County, W. Va., as constituting a Living-link. This was a mistake. The church at Cameron, W. Va., alone gave enough to constitute it a Living-link without the other churches in the county. Cameron is to be congratulated upon her splendid liberality. The other churches in the county also do well.

Feb. 7, 1912.

F. M. RAINS.

Christian University, Canton, Ohio.

We have written two annuity bonds in the first month of 1912, one for \$500.00, and the other for \$5,000.00. We pay six per cent to all annuitants fifty years of age and over. These bonds make a profitable and safe investment. The interest is paid semi-annually, during the life of the donor. The bonds are non-taxable, so the income from them is net. Each bond is backed by our board of trustees and by \$200.00 worth of unincumbered assets. If interested, write me for a sample bond.

The Hon. Thos. W. Phillips, of New Castle, Pennsylvania, has just sent his check for another \$1,000.00 for our loan fund for ministerial students. This makes \$3,000.00 which this great-hearted friend of the young preachers has contributed to this fund in our school. He has made large gifts to other colleges for this same purpose. We are prepared to assist any worthy young preacher who needs help in securing his education. Prospective students should write Pres. Carl Johann, Canton, Mo.

The Disciples Congress

PRELIMINARY ANNOUNCEMENT.

In Combination With the Missouri Ministerial Association.

TIME:—April 16 to 18. Seven sessions.

PLACE:—Kansas City, Missouri.

Program Subjects and Speakers.

1. The Principles of Scientific Management

Applied to the Work of the Local Church. Paper.—John Ray Evers, Pittsburgh.

Review.—T. W. Grafton, Kansas City.

2. Delegate Representation in General Convention for Religious Bodies of Congregational Polity.

Paper.—Dr. W. C. Bitting, St. Louis, Mo.

Review.—J. B. Briney, Pewee Valley, Ky.

3. The Social Task of the Church.

Paper.—Prof. Samuel Zane Batten, Des Moines, Iowa.

4. The Problem of Christian Union in the Light of New Testament Study.

Paper.—Prof. F. O. Norton, Des Moines, Iowa.

Review.—Burriss A. Jenkins, Kansas City, Mo.

5. Is Christian Union Possible in the Light of History, Psychology and Logic.

Paper.—Prof. S. M. Jefferson, Lexington, Ky.

Review.—Prof. Herbert Martin, Des Moines, Iowa.

6. The Essential Plea of the Disciples in the light of their Origin and Aim.

Paper.—C. C. Morrison, Chicago, Ill.

Review.—J. H. Garrison, St. Louis, Mo.

The program committee has acted upon the belief that the platform of our Congress is preëminently the place sacred to the earnest, serious and thorough discussion of our problems. It is intended to be no exhibit of antiquities or curios, but a clearing house of ideas to which all are admitted upon equal terms if they have ideas they are willing to submit to the clearing process, and if they are willing to keep sweet in the inevitable give and take which accompanies the educational process.

The Kansas City Ministerial Association will have charge of all the local arrangements and certainly we could assemble in no better or more convenient place. More detailed announcements will be made in the very near future.

Committee.—C. M. Chilton, T. W. Grafton, L. J. Marshall, Levi Marshall, Chas. M. Sharpe, Pres. and Acting Sec'y.

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George F. Crawford writes: "Made \$7.00 a day." J. J. S. Mills, a farmer, writes: "Can easily make \$6.00 a day plating." Thomas Parker, school teacher, 21 years, writes: "I made \$6.80 profit one day, \$6.80 another." See what others are doing—judge what you can do. **LET US START YOU** in the gold, silver, nickel and metal plating business. \$5 to \$25 a day can be made doing plating with Prof. Gray's new line of guaranteed Plating Outfits. Unequalled for plating watches, jewelry, tableware, bicycles, and all metal goods.



We teach you the art, furnish recipes, formulas and trade secrets Free. No experience required. We do plating ourselves,—have had years of experience. We use same materials we sell. Materials cost about 10 cents to do \$1 worth of plating. All outfits complete. Ready for work when received. **THE ROYAL, Prof. Gray's New Immersion Process.** Quick, easy, latest method. Goods dipped in melted metal—taken out instantly with fine, brilliant, beautiful thick plate, ready to deliver. Guaranteed 3 to 10 years. A boy plates from 100 to 200 pieces tableware daily—\$10 to \$20 worth of goods. No polishing, grinding or electricity necessary. **DEMAND FOR PLATING IS ENORMOUS.** Every family, hotel and restaurant have goods plated instead of buying new. It's cheaper and better. Every store, jewelry shop, factory has goods needing plating. Platers have all the work they can do. People bring it. You can hire boys cheap to do your plating, the same as we, and solicitors to gather work for a small per cent. Replating is honest and legitimate. Customers delighted. We are an old established firm—been in business for years—know what is required. Our customers have the benefit of our experience. The chance of a lifetime to own and control a business of your own, small space required—a little corner at home will do. Set up the machine and commence to make money. Our new plan, testimonials, circulars and Sample Plating FREE. Don't wait. Send us your address. **GRAY & CO. PLATING WORKS** 366 Gray Building, CINCINNATI, O.

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